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and

Current Anecdotes

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The Christian Church Crippled

"On any occasion when you have a great anxiety in life, or when you have many worries in life, or when you have what Paul calls a "spirit of fear" in your life, it drains off your power of thought towards it, and if God should whisper you do not hear, and if God should come to you with gracious comfort you do not feel. Anxiety drains up the power of thought and leaves you insensitive to the Highest. And therefore you see that while fear appears to be exceedingly sensitive it renders you spiritually insensitive; you lose your power to hear, and apprehend, and enjoy the Presence of God. That is a tremendous truth in experience, and if you investigate closely your own life you will see how true it is."—J. H. Towett.

Pastors	Total salary	Church expenses	Pastors' average salary	Remarks
Presbyterian .. . 9,073	\$16,648,360		\$886.00	
Presbyterian .. . 3,682	553,041		710.00	Twenty-eight synods, outside cities.
Baptist 34,132	18,499,853		325.20	Fifty-two per cent for church exp.
Baptist, Ohio .. . 593	553,041		* 559.57	Forty per cent for church expenses.
Meth. Episcopal .. 15,881	14,079,793		886.58	
Meth. Episcopal .. 4,639	2,819,561		607.79	Outside of city conferences.
Congregational 4,904	4,380,695		893.00	
Congregat'l, Ohio.. 221	206,139		923.00	Eighteen get \$3,200, 203 get \$731.
Congregational, 45 associations ... 3,048	2,205,614		717.00	Less ten city associations.
United Brethren .. 1,923	910,913		473.69	
Evangelical Assn... 1,225	715,306		584.15	
Miscellaneous .. 49,491	\$22,752,622		\$459.00	

PROGRESS IN THE PREACHERS' SALARY INCREASE CAMPAIGN.

It is now three weeks since we inaugurated the campaign for a general increase in preachers' salaries.

One daily paper, the Cleveland Plain Dealer, 85,000 circulation, printed over a column in first page position.

Green's Fruit Grower, Rochester, N. Y., 130,416 circulation, prints an appeal to fruit growers to give more.

The Western Christian Advocate, Cincinnati, and the Christian Observer, Louisville, Ky., total 41,000 circulation, have given space and approval.

I have secured nearly one hundred letters from governors, prominent laymen, and college presidents, approving the movement and offering any aid which they can give.

I am to address some of the most prominent laymen in Cleveland, Philadelphia, New York and Boston within a short time.

These laymen will be asked to use their influence with their denominations to make the minimum salary \$750 per year, and when the preacher has a family, that he should be given a parsonage, or receive an increase sufficient to pay rent.

Where it is impossible for a church to pay this we will ask laymen to approve what is known as one-man federation of the two or three churches in a place—that is—that each church maintain its organization, but one preacher to preach in each in order.

We have only begun. We want all our readers to report increases in their own salaries, or of any preachers whom they know of having re-

ceived an increase. Give former salary, increase, denomination and location.

We will fight it out on this line if it takes three years. Give me facts—furnish the information, and the newspapers will help me fire it. A church that will not get into line will feel like the Spanish after Dewey went into Manila bay. Cheer up, there's a good day coming, and let us redouble our efforts so that we will be worth twice as much even after we get the increase. For no church can ever pay us all our work is worth.

DISCUSSION OF THE SALARY TABLE.

When we quoted census figures, showing that the average preacher's salary of all preachers outside the 150 largest cities in the United States, was \$573, the laymen of the different churches wouldn't believe it. Or they blamed it upon some other denomination.

They agreed that a man with a family could not live on that.

They figured the three absolutely necessary items:

Rent	\$180
Food	365
Clothes	100

\$645

This left nothing for doctors' bills, insurance, and when it is considered that the preacher's family is usually five or six, that the amounts quoted are below the absolute necessities of life.

Then I went to work on the denominational year books.

The Presbyterian and Baptist churches do not separate the salary and the church expenses. For the Baptist I took 60 per cent of the total for salaries, because it occupies about the same field as the Methodist church and the church expenses of the latter are 40 per cent, leaving 60 per cent for the preacher. For the Presbyterian church I took 52 per cent for the expenses because that was the proportion in the Congregational church.

The average salary in the Presbyterian church is \$880. Taking out the city synods, it shows the average \$710. This is the average of at least two-thirds of the preachers in the Presbyterian church.

The Congregational church looked pretty good, with an average of \$893, but nearly two-thirds get only \$717. I tested Ohio. The average was \$933. It looked good. But when I found that out of 221 preachers in Ohio, 18 got an average of almost \$3,200, and that 203 got an average of \$731, it didn't look so good. And when you take a number of \$1,000 and \$1,200 salaries out of the total that gives that average, it looks worse. About one-half of the Congregational preachers are living near the dead-line of want.

The Methodist Episcopal preachers should be better provided for than others, because district superintendents are supposed to advise with official boards on this matter. But this part of their duties is neglected, or boards do not accept their authority. The average is \$886. But outside the city conferences with their larger salaries, one-third of their preachers get \$607. Some moderate \$1,000 and \$1,200 salaries have to come out of this, and taking the \$5,000 city salaries, would leave two-thirds of the Methodist

preachers fighting grim spectre of debt and want so fiercely that they have little time to shepherd their flock with the care that would prevent the old Wolf from picking off a lamb and every once in a while dragging down a wether or an old ram.

In the United Brethren church, whose men are doing splendid work, having larger Sunday School attendance than church membership, the salary average is \$473. The Evangelical Association shows an average of \$584.

The Baptists—a mighty strong church, has the worst record. The average was \$325. It was so low that I thought something was wrong. But the figures for Ohio—a state which is far above the average, showed only \$559. I didn't dare reduce this by taking out the big salaries.

By hunting the low spots I can find 49,491 preachers in the United States whose average salary is \$459 per year.

But with all my figuring, am willing to concede that 75,000 of the 100,000 or more preachers get from \$500 to \$600 a year.

NOT PAID AS WELL AS FOREIGN MISSIONARIES.

A lady who supports a number of missionaries in the foreign field, exclaimed when shown the facts: "They had better go into the foreign work. We pay from \$1,000 to \$1,500 to the men in China and India."

CHURCHES THAT CAN AND CAN'T AFFORD TO PAY LIVING EXPENSES.

Of the two-thirds of the churches that pay starvation wages to the preacher there are, I estimate, one-third who are able to pay from \$750 to \$900 a year. And they needn't pray for any showers of blessings until they do. The preacher must do some plain talking. If it costs him his job, we hope to be able to furnish him another, as soon as our plans are completed.

CHURCHES THAT CAN'T PAY.

About 33,000 churches in the United States can't pay a living salary and never will be able to. They are monuments to denominational zeal, sectional strife, family feuds, and personal bitterness. Five years ago there was no way out for these churches. If they paid the preacher more than \$300 it would drive the members into bankruptcy.

But the solution for these churches is the one-man federation. That provides that where there is a Baptist and Methodist, and a Presbyterian or Congregational church, that one preacher be called by the two churches. He would preach in one church one Sunday and in the other the next Sunday. Each church keeps up its Sunday School, Young People's society and supports its own denominational benevolences. The denomination of the pastor alternates.

This provides for a living salary for one preacher, where two starved before.

The present effort of laymen and societies to correct and prevent this evil as a moral one is a sad reflection on the stupidity of the medical profession.—F. D. Crothers, M. D.

The Crime of the Churches and Its Causes

We have been sifting the evidence carefully as we have gone over letters from preachers written in response to the article in the February Expositor. In the towns and small cities where the preacher gets from \$600 to \$800 the salaries of the church members range from \$75 to \$200 per month. Very few of the men, except the day laborers in his church, are as poorly paid as the preacher.

In one New York town where the salaries of the preachers range from \$500 to \$900 there are sixty automobiles owned. And twenty of these are owned by members of the church which pays the preacher \$900.

The twenty automobiles cost at least \$20,000. Ten per cent of this would be \$2,000 a year. The orthodox Jews, whose acquisitiveness we deride, give ten per cent of their necessities. If these automobile owners gave a tenth of the money spent in pleasure they alone could support the church and give their preacher a salary of at least \$1,200.

The cause of criminal stinginess of churches of the small towns and small cities is the extravagance of their members. As consistent Christians their duty is to lay aside for the Lord's work at least a tenth of their income—that was the percentage determined by God under the Law. Under the fullness and freedom of grace we ought to give more.

Any Christian who is not doing this is guilty of misappropriating the funds entrusted to him by God Almighty. And pleasure purchased with this misappropriated money turns to ashes. If these people were even having a good time with this money, it would furnish a motive for the crime, but they are restlessly chasing a phantom, because their hearts are wrong, and they have no peace.

The following from a New York State pastor presents the matter clearly and forcibly:

"I have read with interest the article in the Expositor on the 'Annual Increase of Pastors' Salaries'—not only because I am interested personally, but because I believe it is one of the serious menaces to the growth and progress of the church. I do not believe in large salaries for ministers, for I think it is apt to cause wrong views of the ministers' mission, but I believe in a living wage. I am located in a village of about 1,800 inhabitants, having come here from a city charge on account of the health of my family largely. In this town there are some sixty automobiles, twenty odd in my church of 150 members. There are four churches in the village, salaries ranging from \$500 to \$900, none of the churches paying as much salary as they did ten years ago. Yet living, to my knowledge and experience, has increased from 35 to 50 per cent.

"In my church there are a dozen men and women who have fortunes ranging from \$50,000 to \$100,000, etc., facts which can be duplicated all over the country. I have had to give up all my insurance and am running a little behind all the time.

"Now as to the remedy. I believe the only way is to get these facts before the laymen.

The subject is discussed more or less constantly in periodicals that are taken by ministers, but the matter is not brought before the laymen in any practical way.

"If the business men in the church could be approached by some one besides the pastor it would go far toward solving the question, I believe.

"For in a great many instances it is a matter of ignorance rather than stinginess that keeps the minister's salary at or below the mere living stage. For instance, very few consider the fact that out of his salary must come the purchase of books, stationery and other things to run his business, which is not considered in the salaries of other professions and callings. Then, too, it is generally the case that the smaller the salary the more frequently is the minister called in to pay for little things in the conduct of the church which in larger churches are paid out of the general fund, such as printing, expenses to church gatherings, etc. The question of a Brotherhood has its advantages and disadvantages. The greatest disadvantage to my mind is the wrong conception it would give the world of the work in which the minister is engaged. Any system of taxation is practically out of question for those who are already unable to make ends meet. I believe that the matter should reach farther than to help those whose salaries are under \$800, for that is not a living wage in a community like this. And when the matter is presented to such a community, if \$800 is mentioned as average, \$900 seems munificent. The superintendent of the school gets \$1,800. The postmaster \$1,500. The paper hangers \$4 a day. The men on canal work from \$3 to \$6 a day, etc.

"I speak in behalf of hundreds of other ministers who I know are just keeping their heads above water. One young man came to me a few months ago (his salary was \$1,000, an exceptionally bright young man, and told me that he had an offer of a fine position in a business house in the East and he was about ready to give up the ministry, as he could not lay by a cent and support his family on what he was receiving. Fortunately just on the heels of this he received a call to a church which offered him \$1,500 with a prospect of increase, and he accepted that call. I have written fully, for I believe that, as I have said, this is a matter of the future welfare of the church. Men can serve God in other ways and perhaps more efficiently than in the church when they are hampered all the time with debt and the prospect of a dark future after forty-five years have passed over their heads, and they will do so."

The whole difficulty lies in the fact that Christians generally feel no responsibility to God for how they spend their money. They give God the loose change they can spare, and feel as they would in giving a dime to a beggar on the street, that he ought to be very thankful for it.

When a man becomes a Christian he gives himself and his goods to Christ—as a man gives to the wife whom he marries.

He is not discharging his responsibility by giving any part of his earnings to the church, even though his gifts be generous, but he is responsible to the one he calls Master, as to how he spends the portion he retains.

You may say men would balk at this and be kept out of the church. Men who appreciate the benefits secured for them by Jesus Christ, the actual joys of this life alone that accrue to his followers, would not.

And besides, He impels, he does not compel. If a man does not like the terms he need not enter his service.

The Farmer One of The Causes.

The large proportion of the churches outside the 125 largest cities in the United States have some members who are farmers. I think that about 40,000 churches are in small towns or rural communities where farmers influence the action of the church officials. God have mercy upon the preacher whose salary is fixed or influenced by these men.

They are the most prosperous class today—and the stingiest. The products which they sell annually amount to \$1,460 for each of the more than 6,000,000 of them. They have an average of \$496 worth of live stock and their farms have an average value of \$3,419 each. Besides this they produce their living over and above their income.

When there is a farmer on the board he always objects to a raise in the preacher's salary. He does not consider that the eggs, meats, flour, fruit, etc., which he gets at the cost of production costs the preacher from \$400 to \$500 a year. He figures that he could get along on from \$600 to \$900 a year, but if he will subtract that which he gets at cost, from the salary, leaving \$200 to \$400, he would realize the impossibility. Does the farmer want the preacher to raise his own living? He then begins to compete with the farmer. The farmer may not handle as much money as the clerk who gets \$75 a month, but he has his plant and has his living. The clerk gives from \$15 to \$25 a year to the church and the farmer gives \$5.

God's Partnership With Farmers.

No business is so dependent on the blessings of God, on the rain and the wind. The Hebrews were an agricultural nation and enjoyed their work. And the love for farming and for the hills and valleys of Zion is in their blood still. But they brought of their first-fruits and gave tithes of their grain and did it with thanksgiving. Does the fact that the farmer does not render to God his due, and pinches the servant of God down to the last farthing, have anything to do with his well-known discontent? His boys and girls desert the farm with its independence and its sure living for a fighting chance to win success in the city. If these boys and girls had the proper religious education and the parents did not show the same spirit towards them as they do towards the preachers, they would not be thronging the already over-crowded cities.

Any farmer could well afford to pay \$100 a year to a preacher who would win his boy to

Christ and give him a true outlook on life, if it would keep that boy on the farm. A farm with a young man who is to own it some day is worth \$10 an acre more than if it is known that it has to be sold or rented when the farmer grows old.

Here is a human document from a preacher dependent upon farmers. It makes my blood boil. I cannot comment upon it temperately—let it speak for itself:

"I have been thinking for several months of saying good-bye to the pastorate and going on a farm. It is almost impossible for me to keep up appearances on my present salary. I have prayed every day to be kept from making a mistake. I love to preach. There is nothing else that gives me so much real joy. But when I see the unconcerned indifferent church people I cannot help but say, what is the use. At one point on this circuit they are behind six months with my salary. Their actions indicate that they do not intend to pay up.

"MY BOY IS NOW OUT OF SCHOOL AT WORK TRYING TO HELP ME MAKE ENDS MEET. YEARS AGO HE USED TO SAY, 'PAPA, WHEN I GET TO BE A MAN I'LL BE A PREACHER,' BUT HE DOES NOT SAY THAT ANY MORE.

"The most of my members are farmers. They would go into bankruptcy if they made no more than they pay their preacher. One man bought a small farm five years ago, giving his note for \$1,750. During that time he has lived well, paid \$500 interest and has accumulated enough live stock to pay the debt. I heard him say so yesterday.

"Another last year asked me if I couldn't save some money. They promised to pay me—mark you, promised—\$500, and yet I had fuel to buy, also water, horse to feed and keep shod, a family of six to feed, clothe. Having sickness had to hire a girl to do the cooking. He was surprised when I told him I could not save a cent. He lived on a good farm from which he made a large sum. Was county commissioner, for which he received \$900 per year, plus mileage, drew a large pension, received \$1,400 for an interurban going through his farm. He belonged to a church where they paid—actually paid, the year before, \$60 pastor's salary. He kicked like a steer when at the first quarterly of last year they raised it to \$70.

"I appealed to the W. H. M. S. every year until I got ashamed and quit. I haven't a decent suit of clothes at this writing. I hate to go to the conference with what I have, but see no help for it. I do not want to appeal to the W. H. M. S. and I will not. O, why will the church not awake and do her duty!"

What is the Matter With Kansas?

Concerning the above letter I will say: "What is the matter with Kansas?" Is there any reason for a man undergoing this torture in a state that raises 154,225,000 bushels of corn, sixth in corn production; produces 87,203,000 bushels of wheat, third in wheat production. The farmer pays his farm hands \$2.50 a day, and pays his preacher \$2 a day, and less. Why does God withhold the drouth and the grasshopper? Because if anything unusual were to happen the preacher would starve.

A New Thought for Farmers

I was riding into town in the suburban car by the side of a well-to-do farmer. "They have pushed a job on to me that I don't like," said he, with a vexed expression of countenance. In response to my questioning look, he went on: "The committee meets today to fix the preacher's salary. They want me to move that it be \$..... (An amount somewhat less than it was the year before.) I wish they would do such things themselves. To be sure, it does seem as if \$..... was a good deal of money for us to pay him." And the farmer's face took on a far-away look, as if he were thinking of the long days of work and the relatively small amount of money that passed through his hands.

"Did you ever think of the difference between your mode of living and the minister's in town?" said I. Now it was his turn to look questioningly at me. "Well," I went on, "if you have unexpected company, what does your wife do? She goes down cellar and cuts off a slice of ham, or sends one of the boys to the poultry yard to kill a chicken, and comes up into the pantry and gets some eggs, while the butter and milk come from the cellar or the ice house. The vegetables have all come from that garden of yours, the jelly she sets on the table came from that long row of currant bushes, and the canned peaches from your peach orchard, and so on. With the exception of the tea or coffee and sugar, you have scarcely paid out a cent of money for that excellent and bountiful meal. You have paid for all in labor, not in coin. Isn't that so?" asked I.

"Why, yes, I suppose so," said he slowly, and rather perplexedly, as if he were puzzled to see the bearing of all this.

"Now," said I, "if some company drops in upon the parsonage, what does the minister's wife have to do? She has had no barn, nor garden, nor orchard back of her. She must go to the grocery and the meat market with her pocketbook, mustn't she?"

"Why, yes, I suppose that's so," replied my friend, in the tone of one grasping a new idea. "And she will pay"—and I went on relentlessly, giving the market prices in town for the necessary staples of life. "Then the preacher has to pay rent, either to you, for the parsonage is reckoned as a share of the salary, or to some other landlord, and you only pay taxes on your farm."

"That's so," interrupted my friend, "I guess you are right."

"Then, when the year is up, the rent has been lived out, and the food eaten up, and the preacher is a year older—while your farm is worth more than ever before, as you have kept it in good condition.

"You have had a better living than he has had, and your capital has increased, though you have not handled so much money."

"I hadn't thought of it just that way, but I guess you are right," said the farmer more emphatically than before, picking up my satchel as the big interurban car slowed down at my street-crossing.

I watched with some curiosity for the report of that committee on pastor's salary. The amount was *not reduced!*

THE FARMER NEEDS INFORMATION.

Farmers are not criminal in the matter of starving the preacher, simply because they are farmers—it is because they do not know or understand the situation. They cannot realize that they get their living over and above what other people get, and as they handle perhaps only \$500 to \$1,000 a year, they think that the preacher ought to get along on a similar amount.

When a farmer realizes the conditions, he will give as much as the clerk.

I know there are some who will build a \$2,000 barn and refuse to buy their wives decent clothing. We can't deal with them, and as they will never go to heaven, it don't make much difference whether they are in the church or not.

One farmer that I know of has a farm worth \$10,000—he can sell it at that price any day. His income is from \$1,200 to \$1,500 a year. But he gets his living practically free, having a gas well on his place. He has three children and gives 25 cents a week to the church.

An employe belonging to the same church, with four children and a salary of \$936 a year, gives 75 cents a week and it costs him 70 cents a week car fare to bring his family to church. He pays rent and is worth the value of his household goods.

Of the two families the farmer's needs the spiritual training much more than the clerk.

The farmer's boy needs most careful attention. If that boy goes on the downward path, and the farmer has no one to succeed him, the farm may have to be sold at a sacrifice in his old age.

MAINE FARMERS SLOW PAY.

Here is a Maine pastor who receives irregularly a salary of \$800. The farmers make from \$600 to \$2,200. But they put him in a parsonage in which not one of them would live. He says:

"The Catholic church treats its clergy with much greater consideration. A priest is always given a good parish house and paid regularly." I have understood that the sacraments of the Catholic church are refused to those who can pay and won't. Suppose it were announced that the Lord's Supper would be administered to those in good financial standing. What a howl there would be! Nevertheless, how can communicants remember their Lord and abuse his servant who hands them the bread and wine, and also the bread of life.

FARMERS WANT TO CUT SALARY AND DICTATE TO THE PULPIT.

A young Presbyterian preacher, clear-cut, the kind of a man business jumps at paying \$1,000 a year for, writes that his session complains that he is too aggressive in his preaching, their ideal being a man they had 25 years ago. The church is made up of 150 well-to-do garden farmers, whose profits are large. He has to keep a horse to make pastoral calls. He is a tithing pastor and gives \$85 a year. Some church that can pay \$1,000 a year can get a first-class man here, unless I am deceived, by the information and knowledge, and I'll find just the kind of a man for those New Jersey farmers. Princeton students should go down and study this church as a horrible example.

The Ideal Salary is \$1,000 to \$1,200 a Year

More information was secured from \$600 and \$800 men than any other. The \$800 men, with four to six in their families, agreed that they could live comfortably on \$200 a year more.

Two-thirds of the \$800 men received their salaries regularly. Only one-third of the \$600 men received their salaries regularly, showing that the preachers who are underpaid are irregularly paid, forcing upon them a double hardship.

One \$800 man had to undergo a decrease of \$200 in salary, leaving him \$600.

The \$900 men, with five, six or seven in the family, asked for an increase of \$300, making the salary \$1,200.

These men are in larger towns where salaries of their members range from \$700 to \$3,000.

In mentioning the income of members, not a single preacher spoke enviously—they only cited their success as an argument against the members being unable to pay more, or to pay it promptly.

CHECK ON THE FIRST, AS PER CONTRACT.

So many pastors fear that they will be thought mercenary. Here is an Indiana pastor who gets \$800, and it is paid promptly, because his contract specifies that it shall be paid on the first of the month. By paying cash, his family of four can live on the \$800. His living expenses have increased 50 per cent in five years.

Moral, draw up a contract with the church officials. If they refuse to sign, it is an indication of poor business management. Look further. No business-like or earnest church objects to a contract.

Methodist supervision should be changed to permit contracts. A man is now sent to a charge and is at the mercy of the official board. In the days when official boards consisted of men with hearts and men who knew God, this worked well. But to ask a preacher to go to a church and trust the Lord for the salary, when the men who fix the amount and pay it, are not on speaking terms with the Lord, is, to say the least, illogical.

DOCUMENTS NO. 1 AND 2.

In our campaign for increased salaries we depend first upon the co-operation of the papers and magazines and secondly upon our pamphlets.

We have issued two—No. 1 is the "Money Side of the Ministry," the story reprinted from *The Saturday Evening Post*, and No. 2, "The Shame of the Christian Church."

We will send six copies for two 2-cent stamps, but if you want them mailed direct to your official members we will mail to addresses you furnish, six copies for 10 cents.

We are having another document prepared for farmers exclusively. It is entitled: "The farmer in account with God Almighty."

It will show a debit and credit column.

Another document will be, "One Hundred Letters"—a protest against paying preachers less than living salaries. These are from prominent laymen, governors, college presidents, etc.

Send me the facts of inadequate or irregular salaries and also report any injustice forced upon the preacher.

F. M. BARTON.

If the unrighteous can't live on \$900, where shall the preacher who gets \$600 appear?

Sentiment for a bank cashier who stole because his salary was cut to \$900 a year.

Sentiment against preachers who get \$600 a year, mentioning salary increase.

The following is from the New York Correspondence in the *Cincinnati Times-Star*:

No one excuses a thief, of course. No one ever attempts to excuse a thief. But it is a fact that many an influential man in this community appeared before District Attorney Whitman the other day, to ask that mercy be shown Walter Hall, the young bank cashier who fled to Canada with \$44,000 and then returned to give himself up. "We condemn a thief," said they, "but how about the men who made the thief?"

Hall was twenty-four years old. He had a wife and two babies. The quality of his wife is shown by the fact that when he ran away she turned over to the bank every penny he sent to her. And yet in so doing she faced absolute destitution. He had been drawing a salary of \$1,400 a year as cashier of one of the bank's branches. In some way \$500 was missed from his cage. Although others had access to his money drawers, the bank saw fit to hold him responsible. There was at no time a hint that he had stolen the money. There was no evidence even that it was through his mistake the bank lost the sum. But his salary was cut to \$900.

Now, \$900 a year is less than the salary of a motorman. It is much less than the salary of a fairly competent chauffeur. It approximates the pay of a private coachman, who is also boarded and lodged and liveried by his employer. Not one of these men is put to the cost of keeping up appearances that confronts a bank emplet. He must live in a respectable neighborhood, and dress decently, and he can not send his wife and children out in rags. Hall did without a noon lunch, and his frail little wife ceased employing a laundress and they pared pennies until the awful drag of the thing got on the youngster's nerves. He is only 24 years old. It should be noted that although his salary was cut, he was continued in the same position. The bank merely gained a paltry \$500 a year because the man dared not resign his position. Semi-starvation is a bit better than total starvation. One day anger flared up in him, and he packed his grip with money and fled.

The question the men who saw the district attorney asked is a simple one: "Was Walter Hall alone to blame?"

[We haven't a word to say against mercy for the bank cashiers. It showed a Christian spirit for these men to appear in his behalf.

But how many of those men belonged to churches that were paying their preachers less than \$900 a year.

The bank cashier had two children. The preacher has an average of three or four children.—Ed.]

The sum of the Gospels is, "Christ's life for us;" the sum of the Acts is, "Our lives for Christ's children."

Average Salary 43 Churches of one Association is \$485.

Another New Jersey pastor receives \$800 but he is concerned for his brother pastors—43 of them in his association, receiving only an average of \$485. He says: "The pastor of today cannot live on his present salary, and I believe it is causing the downfall of the church for it to offer him starvation wages."

He spent \$1,500 and four or five years hard work for his education. His church membership is 260 and they pay him \$15 per week, or \$800 a year, or each member gives \$3 a year or 6 cents a Sunday for the pastor's salary. This church apparently is made up of descendants of Paul's enemy, the Alexandrian coppersmith.

A Maine pastor receives \$750 and parsonage—the same salary that charge has paid for 25 years. The \$750 then would equal \$1,500 now.

Teachers there receive from \$600 to \$1,200. He has had considerable sickness, and has been unable to save a cent. The fear of debt and a bare living keeps him worried and he feels that it impairs his ability.

Presbyterian pastor in an Illinois town of 1,000 population getting \$750 needs \$250 more as living expenses have increased 20 per cent in the last few years. Has pulled church out of debt. Can get increase if he stays, but prefers to come to Ohio.

THE \$700 MEN—THE FARMER AGAIN.

An Iowa Methodist pastor gets \$700 a year and parsonage, and needs \$200 more. Why does he need it? Because he has a wife and two children, and his expenses are as high as when he was a traveling salesman and received \$1,500 a year. He was willing to make a sacrifice because he loved Christ and wanted to promote his kingdom.

Watch out brother, those farmers will crucify us as the Jews did your Master.

These farmers, who pay slowly and complainingly this \$1,500, man his \$700, own farms of 120 to 300 acres, worth \$100 to \$150 an acre—men worth \$12,000 to \$30,000, clearing from \$1,200 to \$5,000 a year.

He suggested that the trustees guarantee the preacher's salary, and furnish him credit at the local bank, so that he can draw his salary regularly. He says: "Keeping a preacher begging for his salary robs him of his manhood, his independence." He calls upon the Methodist church to refuse to send a man to a place like that. He adds:

"I have been very successful in raising money for church improvements here—they seem to give freely to that, but I am told to say nothing about my salary."

(Are the district superintendents of the Methodist church so anxious to report growth, that they are willing to wring it out of the misery and shame of men like this? They will have a hard time explaining their reports to their Lord and Master. It takes more than a bishop to pass them through the eternal portals.—Ed.)

THE PASTOR'S WIVES MIGHT GO TO WORK.

Pastors in two Illinois and New York towns get \$600 and \$650. They need from \$200 to \$400 more. The girls in the congregation of one of them get \$9 a week, and have no families to support. The pastor gets \$12 a week and supports three. It would be a fitting rebuke to that church to have the pastor's wife apply for work in the factory, in order to help support the family. If a few pastors or wives would demonstrate their needs it would awaken public opinion.

FARMERS PAY IN BEETS AND TURNIPS.

A Missouri Methodist pastor gets \$600. That is, they promise \$600 if the crops are good, and pay when they fear the preacher will die of starvation. Living expenses have doubled. He apologizes for his members by saying that their farms are poor. Missouri farmers raised more corn than any state except Iowa and Illinois. But they, like Kansas, pay farm hands more than preachers. But they don't pay their farm hands in turnips, beets, or blighted potatoes, but this humble man of God accepts them in the interest of harmony. That Missouri crowd don't deserve harmony here or hereafter. What they need is to have Sam Jones raised from the dead and give them Hell. The brother says there are too many churches. He thinks one is enough for small towns.

COMMENTS ON PASTORS RECEIVING \$500.

A Methodist pastor of a rural church in Maryland receives \$525. His members are farmers, and he has to wheedle his meagre salary from them. His district superintendent ought to take the official members by the coat collar and dangle them over the fiery pit reserved for those who get their living from the ground and deny God's servant a tithe sufficient to live on. These farmers are worth from \$3,000 to \$5,000. He needs \$275 more but could get along with \$175.

Another Maryland pastor in a small town receives \$500. He needs \$200 more. Maryland, so far as we have reports, is not a fair state.

COMMENTS ON PASTORS RECEIVING \$400 AND LESS.

One pastor in Georgia receives \$250 per year. Some members of his church make \$2,000 per year, and a few \$200, which was his salary up to a year ago.

A Baptist pastor in a small New York State town receives \$400 a year, paid promptly. He needs \$200 a year more in order to live within his means. He is a broad-minded, clear-headed man, as evidenced by his statements. Has a good education. This church cannot be greatly interested in Christ's kingdom, when they pay his ambassador \$7.69 per week. Any Baptist church interested in getting a good man at \$800 will be given his address.

The following definition comes by way of a Madras (India) paper: "An optimist is a man who doesn't care what happens, so long as it doesn't happen to him."

A Good Financial Plan

R. M. BOONE, PASTOR FIRST BAPTIST CHURCH, INDIANOLA, MISS.

The following financial plan was adopted by a church of which I was pastor, and proved very effective. It is not altogether original, but so culled from other plans as to be unique in itself.

THE PLAN.

In arranging the financial plan for the year beginning your Financial Committee has determined upon the following general principles:

7. A budget of expense for all objects fostered by the church is estimated at \$....., and is set simply as a minimum for the year, hoping that the church will go even beyond this amount.

2. This amount is to be paid monthly by liberal contributions as follows:

For pastor's salary	\$.....
For church improvement	\$.....
For incidental expenses	\$.....
For missions	\$.....
For other objects	\$.....
Making a total of	\$.....

per month.

3. The committee, or church, disavows any intention to coerce, or assess the members, and desires that all the contributions to the church shall come from cheerful hearts and as the Lord prospers.

4. A just distribution of the financial burden of the church among all of its members should be expected, and it is urged that each member, whether able to give large or small gifts, shall not only consider it a duty but a joyous privilege to this aid in the Lord's work.

5. The credit and honor of the church should be as good as that of the best bank, and in order for this standard to be maintained, the financial promises of its members must be likewise reliable and their pledges met promptly.

6. Envelopes will be provided for each member, which, with name and amount inclosed written thereon, are to be placed in collection basket, or handed to the financial agent by the first of each month.

8. Correct accounts will be kept of each contributor, and the treasurer will render a quarterly statement to the church of amounts paid in and amounts delinquent, of each member.

9. We are confident you will see the force of these principles and that your love for the church and cause of Christ will constrain you to contribute liberally, and to heartily co-operate in making the coming year the most prosperous in our history. Financial Committee.

The above can be amended to suit conditions of each local church.

NATION-WIDE CAMPAIGN FOR MEN.

In North America 3,000,000 less men and boys participate in church life than women and girls. The object of the Men and Religion Movement is to find these missing 3,000,000 and bring them to church.

The forces are now organizing for a campaign to extend from September, 1911, to May, 1912. The movement was really launched at Buffalo in October, 1910, when delegates from seventy cities brought into being the Committee of Ninety-Seven. This is a general committee of supervision. James G. Cannon, president of the Fourth Na-

tional Bank, New York, is chairman.

Charles T. Thompson, of Minneapolis, is the vice chairman. Hubert Carleton, Boston, of the Brotherhood of St. Andrew, is the recording secretary. James H. Post, of Brooklyn, is treasurer. Fred B. Smith, secretary of the International Y. M. C. A., is the campaign leader.

Fayette L. Thompson, general secretary of the Methodist Brotherhood, is associate campaign leader.

Smith will have as his chief lieutenant, Roy B. Guild.

The Committee of Ninety-Seven, composed of such representative men in all parts of the country as Hon. H. B. F. Macfarland, of Washington, D. C.; Francis W. Parker, of Chicago; W. E. Sweet, of Denver, Col.; Louis A. Crossett, of Boston and Justice J. Maclaren, of Toronto, Ont., has been empowered to select throughout the United States and Canada ninety cities where the campaign will be centered. Each city will choose an interdenominational Committee of One Hundred to manage its local activities. The committee of One Hundred will reproduce its program in from ten to twenty adjacent smaller places. Thus besides the ninety cities participating it is calculated that 1,350 additional cities and towns will have campaigns of four or five days each.

The ninety cities will each have an eight-day intensive campaign. Each night in as many places in the city as possible platform meeting will be held. Mass meetings, banquets, conferences will be in order. Business men will hold luncheons. Shop and factory meetings will interest the working man. The Simultaneous Evangelistic Campaign for men and boys on the last three days of the week will seek to put the duty of decision up to every man in the city.

The church and Bible class men will hold a parade. This and many other activities will make an arousing week.

The movement designs to touch men on every side of their lives. What will appeal to one man will not appeal to another. Evangelism will be emphasized here, social service there. Bible study will attract some men. Men's clubs, boys' clubs will win more, and shop and factory work will influence still more. In each city during the campaign week a team of specialists will bring their influence to bear for the best results. It will consist of one outstanding leader in Bible study work, one expert in evangelistic work for men, one exponent of organized religious work for boys, one leader in Christian social service, one expert in shop and factory work and one director of music.

The emphasis of the campaign is particularly placed on the period of conservation. The campaign will have with the Brotherhoods, Sunday Schools, Young Men's Christian Association and churches a practical plan for specialized work for men and boys.

Sunday, April 23, 1912, will be Conservation Day. It will be the day to gather up the achievements of the campaign. Every church and men's and boys' organization in North America will then have a chance to adopt an aggressive five-year Christian program.—*The Congregationalist*.

Religious Review of Reviews

At the conference of superintendents of Methodist Episcopal Sunday Schools, recently held in Columbus, O., W. A. Judkins, of Smithfield, O., carried off the prize, a fine Bible, offered to the superintendent who could show the longest term of continuous service, his record being forty-four years and ten months.

* * *

Dr. Clara A. Swain, who died recently, was the first woman physician sent out by any missionary society to the non-Christian world. Dr. Swain and Miss Isabella Thoburn were the first missionaries sent out by the Women's Foreign Missionary Society of the Methodist Episcopal church in 1869. They reached Bareilly, India, in January, 1870. Dr. Swain's work was so successful that in 1884 she was called to attend the wife of the Rajah of Khetri, who later invited her to remain and conduct a dispensary for the women and children of his capital and province. Here she labored until broken health compelled her to return to America in 1896.

* * *

A German company has the contract to bring pure water from the Judean mountains into Jerusalem, and another firm is to build an electric car line from the Jaffa Gate to the heart of the city. Later this is to be extended to Bethlehem, six miles south. A third firm will furnish electric light for the Holy City. To crown all, a contract has been let for installing a telephone system.

* * *

Thomas W. Knight, last of the twelve charter members of the first Y. M. C. A., organized in London in 1844, died at Bowling Green, O., last week, aged eighty-nine.

* * *

On February 2 the Christian Endeavor Society completed thirty years of history.

* * *

Dr. John Henry Jowett, the most popular preacher of England today, has accepted the call of Fifth Avenue Presbyterian Church, of New York City, and will commence his services there in March. The pressure to retain him in England was strong, but he feels the need of relaxation after a pastorate of sixteen years at Carr's Lane Chapel, Birmingham. He is forty-six years of age and has served but two churches in his pastorate.

* * *

Bishop Winnington Ingram, of London, has ordered the chancellor and registrar of the diocese to refuse a marriage license to divorced persons and to those men who wish to marry their deceased wife's sisters. All such cases must be submitted to him, and he refuses to issue the license. Under the laws of England subjects of the king have a right to be married in certain cases though divorced or intending to marry the sister of a dead wife and to be married in a church. The next step will be taken by an incensed Briton suing for a mandamus and citing the bishop before a civil court for the definition of his authority.—*Congregationalist*.

* * *

On the same day, recently, two bishops of the Protestant Episcopal Church died, Dr. A. H. Vinton, of the diocese of Western Massachusetts,

aged 57, and Dr. William Paret, of the diocese of Maryland, aged 84 years. Mrs. Paret died on the preceding Sunday, and her funeral services were held on the day of the bishop's death, almost in hearing of the room where he lay dying. He was kept in ignorance of his wife's death.

* * *

In his inaugural address to the Legislature, Governor Emmett O'Neal declared Alabama prohibition laws to be an invasion of individual rights and constitutional rights and constitutional guarantees, and branded the attempt to insert a prohibition clause in the state constitution as an offspring of intolerance and bigotry.

* * *

The largest seizure of opium ever made in San Francisco was effected last week, when customs officials took possession of \$20,000 worth of the drug.—*Christian Work and Evangelist*.

* * *

Julius Rosenwald, a Jew, president of the Sears-Roebuck mail-order house, of Chicago, and N. W. Harris, a prominent Methodist banker, have each given \$25,000 towards a fund of \$150,000 for erecting and equipping in Chicago a Y. M. C. A. building for the exclusive use of negroes.

* * *

The largest Bible class in any of the departments of the Chicago Y. M. C. A. is that conducted by Prof. Gerald B. Smith, of the Divinity School of the University of Chicago, in the Hyde Park Department.

* * *

Miss Marion H. Jones was recently ordained pastor of the Congregational Church, of Staffordville, Conn. She has the distinction of being the first woman ordained to the Congregational ministry of the state and the second graduate of Smith to be ordained. One of her ancestors was Elder Brewster of Scrooby and Plymouth fame. She has been pastor's assistant in Bethany Church, New York City, and a worker among girls on the East Side of New York, under the direction of Dr. Parkhurst's church.

* * *

The gross receipts of this year's Passion Play at Oberammergau are officially reported as \$476,150. After defraying the costs of the production and other incidental expenses, \$324,100 remain to be distributed, and \$191,500 to be divided among 860 performers.

The managers of the play, musical directors, chief cashier, and portrayers of Christ, Pilate, Caiaphas, Herod and Speaker of the prologue will receive \$625 each for six months' services, and other salaries to be in proportion to the importance of the respective roles. The men and women who played so vividly as members of the crowds in the streets of Jerusalem will receive thirty dollars each, and school children \$7.50 each.

Two thousand, six hundred and twenty-five dollars will be given to the poor, and the balance of \$108,750 will remain in the village treasury for communal purposes.—*The Presbyterian*.

* * *

The report of the canvass of the Maine Bible Society show that about one family in every four throughout the state has no church affiliation.

Twenty-six of our largest cities, including New York, Chicago, Boston and San Francisco, have each 70 per cent of their population either foreign-born or born of foreign parents.

Socially, intellectually, commercially, industrially, politically, these immigrant races become Americanized in the first or second generation to an almost unbelievable extent. But morally and religiously there is much less assimilation. In matters of so far-reaching importance as temperance, Sunday observance, amusements, these races are very profoundly modifying our national customs and institutions.—*American Friend*.

* * *

Of the one hundred graduates of the Christian College at Pekin last year ninety chose the Christian ministry as their life work.

* * *

The China Inland Mission has received almost twice as many members since the Boxer uprising ten years ago as it received in thirty-five years before that.

* * *

An international conference with the object of suppressing the opium traffic, is to be held at the Hague, May 30, 1911. These nations have accepted the invitation: The United States, China, Great Britain, France, Germany, Italy, Japan, the Netherlands, Persia, Portugal, Russia and Siam. Austro-Hungary declined for lack of commercial interest in the opium traffic, but expressed a willingness to abide by any reasonable regulations adopted by the conference. Great Britain has injected into the program a proposition to include morphine and cocaine with opium in the prohibition to be enforced. America will support this proposition, in view of the frightful ravages caused by the drugs in the United States. It is claimed by many that the injurious effect of cocaine and opium is greater than alcoholic liquors. China has made a noble effort in suppressing the cultivation of the poppy, and asks the world to help in the suppression of the import of opium into the Chinese empire.—*The Watchman*.

* * *

A missionary in China writes to the *Presbyterian*:

We have a number of blind Christians, who find it difficult to make a living, after giving up their former occupation as fortune-tellers. I am having a translation of "Ben Hur" made, with the idea of having the blind learn it and tell it as a story, for the entertainment of wealthy families and evening gatherings on the village streets.

* * *

On the last day of 1910, one thousand young men traversed the streets of Chicago, each carrying six Bibles—furnished by the Gideons, the organization of Christian traveling men—to be placed in the rooms of the hotels of the city.

A thousand volumes were left at the La Salle Hotel, 600 at the Congress, 400 at the Great Northern and 360 at the Auditorium, with lesser numbers at the smaller hostleries. Only two hotels refused to welcome the books. The managers of all others gladly assisted in placing the books in their rooms.

* * *

Emperor William II., of Germany, has given a magnificent altar Bible handsomely bound in morocco and silver, to the St. Lucas German Lutheran congregation, Toledo, O., in honor of its

silver jubilee. The emperor inscribed in the Bible in his own handwriting, a message taken from Mark 15:38. The book has the symbols of the four evangelists engraved on it by Leipsic silversmiths.

* * *

Every ten years the ecclesiastical descendants of John Wesley hold a world convention, which they call the Ecumenical Methodist Conference. Three of these have already been held. The fourth is to meet in Toronto, Canada, October 4-17, in the present year. The conference will consist of 500 delegates, of whom 200 will come from Great Britain, continental Europe, New Zealand and South Africa. The other 300 will represent the Methodist denominations of North America. The Methodist Episcopal Church will be represented by 130 of this number, the Methodist Church South by 68, and the Canadian Methodists by 25. The Methodist Protestant Church will have 9 delegates and the United Evangelical 3. There will be 50 colored members, representing three negro Methodist denominations in the United States. The last Ecumenical Conference was in session in London at the time President McKinley was assassinated.

* * *

During the year 1910 gifts and bequests amounting to \$141,604,538 were made by Americans for religious, educational and charitable purposes.

* * *

The Rev. Dr. F. Jacobson, Ph. D., pastor of the Swedish Lutheran Bethlehem Church, Brooklyn, N. Y., has been decorated with the "Order of the North Star" by his majesty, Gustav V., king of Sweden.

* * *

The Congregationalists have selected as labor secretary, Rev. Henry A. Atkinson, of Atlanta, Ga. He is to undertake similar work for industrial and labor reforms that Mr. Stelzle is doing for the Presbyterians.

* * *

Bishop Robert McIntyre, of the Methodist Episcopal Church was a bricklayer in his youth, and he still holds membership in the Bricklayers' Union.

* * *

The Harvard expedition, under direction of Prof. Reisner, which has been excavating on the site of Samaria, the ancient capital of Israel, has unearthed clay tablets believed to be a part of the archives of King Ahab. They are not inscribed as are the clay tablets of Babylon, but written upon with an intensely black ink like that used upon Egyptian papyrus.

Some of the tablets were used as seals on wine and oil jars placed in the warehouse of King Ahab, 3,000 years ago, and have inscribed on them the year the wine was laid away and the vineyard from which it came. One of them is a letter to Ahab from the king of Assyria.

* * *

The total number of theological students in the Protestant seminaries of the United States shows an increase each year since 1904. In that year there were 5,792, while during 1910 there were 7,899.—*Zion's Advocate*.

* * *

In eight public school centers of Chicago various post-graduate advantages are open to any who will take them, regardless of age or previous

scholastic attainment. For five nights in the week the buildings are thrown open for gymnastic classes, reading-room facilities, lectures, entertainments and neighborhood gatherings. In the Hamline School in the stock yards district, the afternoon hours after school are utilized for sewing and cooking classes, entertainments and a mothers' club, all conducted by workers from the University Settlement. This is the beginning of a use of Chicago public school buildings as neighborhood recreation centers, the recreation provided having as a central feature a considerable amount of post-graduate education. The plan, previously tried out in two centers, went into effect on three sides of the city with the beginning of the present year.—*The Congregationalist*.

Canon, then Bishop and now Dean Ryle is an unusual record for an Anglican clergyman. Dr. Herbert E. Ryle, whose writings on the Hebrew Scriptures have made his name familiar to many Americans, has been eminently successful as Bishop of Exeter and Bishop of Winchester, both very high offices in the church. But he finds himself unequal to the strain of work in his great diocese and accepts an appointment to the honorable but less exacting office of Dean of Westminster.—*The Continent*.

A London paper, *The Queen*, says that of the 280,000 persons who attended the Passion Play at Oberammergau last summer, eighty per cent were Americans and fifteen per cent English, with five per cent from continental Europe, including Germany.

There are now 35,595 Methodist Episcopal Sunday Schools, an increase of 1,419. The total enrollment is 3,885,168, an increase of 896,491. The total number of conversions is 474,478. In the two and a half years' work of the new Sunday School Board, 878 new schools were established, with a registration (approximate) of 30,000; 584 preaching places were established by missionaries of the board, and 148 new church organizations are directly traceable to the Sunday School work. Also, 59 new church buildings are in process of erection, while the property value of new enterprises, church and Sunday School, for which the movement is responsible, is given at \$102,275.

The statement is made that there are 8,000,000 children in the United States between the ages of 5 to 15 years who are not enrolled in any Sabbath School, either Catholic or Protestant.

The Lusitania, sailing from New York recently, carried two passengers whose activities during the next six months will accrue to the benefit of important Christian enterprises in various parts of the world. John R. Mott, goes abroad for a three weeks' campaign in the universities of Switzerland during February, while March and April will be given to conferences and meetings with the students of Egypt, Palestine, Syria, Asia Minor and Turkey-in-Europe. He will time his visit to Constantinople to coincide with the meeting of the World's Student Christian Federation, April 26-30, to be held at Robert College. Ten days in early May will be given to the students of the Balkan states, and later in the month he will attend the meeting of the Continuation Committee

of the World's Missionary Conference in England. Mr. Silas McBee, editor of *The Churchman*, who accompanies Mr. Mott, will spend next month in Russia and Italy, rejoining him in Alexandria March 1, and continuing with him during the three following months.—*The Congregationalist*.

The Floating Church, a church building of Gothic architecture, long one of the sights of New York harbor, all mounted on a flatboat, is to no longer float but to be towed to Mariners' Harbor, Staten Island, where it will serve as a chapel to All Saints' Parish on terra firma.

At the recent Medical Missionary Conference held at the sanitarium in Battle Creek, Mich., one hundred and fifty missionaries, representing nearly all the missionary boards and societies, and practically the entire mission field, were present. Fully two-thirds of the members were medical men and women. The session was presided over by Rev. Charles C. Creagan, D. D., for many years district secretary on the American Board, now president of Fargo College. The vice presidents were Bishop J. M. Thoburn, Robert M. Nassau, M. D., D. D., and Chas. E. Stewart, M. D. The schedule included many missionary doctors of note in their respective fields, among them being Doctors Wanless, Scudder, Mary Noble, and Smith, of India; Tucker, Mrs. Marian Headland, Whitney and Lowry, of China; Shepard, of Turkey; and Nassau and Thompson, of Africa. The next conference was appointed for the same place and time next year.

In one New Hampshire town the pastor has made a survey of his parish, finding forty cellar holes where once were farm houses.

In another, the church Men's Club is investigating the cost of producing milk for the Boston market. In a third town, the pastor's wife is conducting a gymnastic class in the town hall for some forty women.

Rev. F. Zilka and Rev. Benjamin Kossuth, of Bohemia, are visiting America, seeking aid of the Reformed Churches of America for their Evangelical Protestant brethren, the lineal descendants in the faith of John Huss.

The East Joplin, Mo., Congregational Church grew out of a mission Sunday School. Recently a boys' club house was dedicated. It is intended to furnish a social center for the community, and is to contain a gymnasium, a reading room and a place for additional Sunday School classes. The building stands upon the same lot with the church, is 24x40, and is inexpensive. No money was solicited for its construction. The cost of lumber, nails and other building material was made by various enterprises. The boys gave suppers and the women made quilts and sold them. The men and boys became voluntary builders. The pastor played the part of architect, superintendent and head carpenter.

At a recent conference with his congregation when the minister of a large city church was asked the question, "What is this new Emmanuel movement?" he replied: "Christian Science served with Worcester sauce."

Quotable Poetry

TO THE WISE—A BARGAIN.

Said the Slumchild to the Wise—
To the people of place and power
Who govern and guide the hour;
To the people who write and teach,
Ruling our thought and speech;
And all the Captains and Kings
Who command the making of things:—

'Give me the good ye know,
That I, the Child, may grow!
Light for the whole day long,
Food that is pure and strong,
Housing and clothing fair,—
Clear water and clean air,
Teaching from day to day,
And—room—for a child to play!"

Then the Wise made answer cold:
"These things are not given, but sold.
They shall be yours today,
If you can pay."

"Pay," said the Child. "Pay you!
What can I do?
Only in years' slow length
Shall I have strength.
I have not power nor skill,
Wisdom, nor wit, nor will—
What service weak and wild
Can you ask of a little child?"

But the Wise made answer cold:
"Goods must be bought and sold;
You shall have nothing here
Without paying dear."
And the Rulers turned away.

But the Child cried on them: "Stay!

Wait! I will pay!
For the foulness where I live,
Filth in return I give.
For the greed that withholds my right,
Greed that shall shake your might.
For the sins I live in and learn,
Plentiful sin I return.
For my lack in home and school,
Ignorance comes to rule.
From where I sicken and die,
Disease in your homes shall lie.
My all uncounted death
Shall choke your children's breath.
Degenerate—crippled—base—
I degrade the human race;
And the people you have made—
These shall make you afraid!
I ask no more. I take
The terms you make;
And steadily, day by day,
I will pay."

—The Commonwealth.

THE PRAYER OF SELF.

One knelt within a world of care
And sin, and lifted up his prayer:
"I ask Thee, Lord, for health, and power
To meet the duties of each hour;
For peace from care, for daily food,
For life prolonged and filled with good;

I praise Thee for Thy gifts received,
For sins forgiven, for pains relieved,
For near and dear ones spared and blessed,
For prospered toil and promised rest.
This prayer I make in His great name
Who for my soul's salvation came.'

But as he prayed, lo! at his side
Stood the thorn-crowned Christ, and sighed;
"O blind disciple—came I then
To bless the selfishness of men?
Thou askest health, amidst the cry
Of human strain and agony;
Thou askest peace, while all around
Trouble bows thousands to the ground;
Thou askest life for thine and thee,
While others die; thou thankest Me
For gifts, for pardon, for success,
For thine own narrow happiness.

"Nay; rather bow thy head and pray
That while thy brother starves today
Thou mayest not eat thy bread at ease;
Pray that no health or wealth or peace
May lull thy soul while the world lies
Suffering, and claims thy sacrifice;
Praise not, while others weep, that thou
Hast never groaned with anguished brow;
Praise not, thy sins have pardon found,
While others sink, in darkness drowned;
Canst thou give thanks, while others sigh,
Outcast and lost, curse God and die?"

"Not in My name thy prayer was made,
Not for My sake thy praises paid.
My gift is sacrifice; My blood
Was shed for human brotherhood,
And till thy brother's woe is thine
Thy heart-beat knows no throb of mine,
Come, leave thy selfish hopes, and see
Thy birthright of humanity!
Shun sorrow not; be brave to bear
The world's dark weight of sin and care;
Spend and be spent, yearn, suffer, give,
And in thy brethren learn to live."

—Priscilla Leonard.

A DREAMER.

'Your young men shall see visions.'

(It used to be said that Mr. Hudson Taylor
was a mystic, a visionary, a dreamer.)

An unknown dreamer dreamed concerning men,
And what he saw in vision came to pass,
For he, by faith, had stood on sea of glass
And heard the Voice, and then had said, Amen!
Thereat, he quickly turned from heaven to earth,
The light of glory burning in his eyes,
To speak what he had heard within the skies,
To preach redemption through the heavenly birth;

And so he saw what God saw from His throne,
And thus he wrought according to God's plan,
And thence through years, though oft rejected,
Alone,

He voiced God's message to his fellow man:—
The dreamer died; they laid him 'neath the sod;
But now a countless host adores his God!

—H. W. F. in *China's Millions*.

Inexhaustable Riches of the Bible—Perennial Interest of the Expository Method (See page 341)

BY REV. F. B. MEYER, B. A., LONDON, ENG.

In answer to this plea for Scripture Exposition, it might be answered that the times need to be preached to, and that men must be up to date in their choice of themes. But such criticism ignores the fact that:

Human life in its essential features does not vary from one age to another. Whether lived in the gray dawn of history or in the New York Broadway, the play of human passion, of love and hate, of jealousy and revenge, of hope or foreboding, is identical. The dress, speech, accessories may differ, but all this is superficial and transitory; the woman that wore the jewels of an Egyptian sarcophagus was actuated by the same motives as her sister in the height of Parisian fashion. It is for this reason that the Drama of every age retains its fascination for all succeeding ones. Neither Aristophanes, nor Moliere, nor Shakespeare can grow old. Drama possesses this quality because it holds the mirror to the heart and unveils its most secret passages.

What is true of the drama is equally true of Scripture. Humanity retains with unerring precision whatever is true of itself, whatever portrays the inner working of heart and mind, which no man could confess to his fellows, but every man recognizes when set out before him. With infinite relish, therefore, generation repeated to generation the story of Abraham and Isaac, of Esau and Jacob, of Joseph and his brethren, of Moses and Aaron, and of all the other good men and bad, who pass before us in the ever-shifting panorama. These stories have been passed on from lip to lip under the shadow of the pyramids, and on the sands of the desert, by the Bedouin, the Mesopotamian, the Syrian and the Hebrew. The attrition of the ages has moulded, rounded and smoothed them as the ocean waters the pebbles or the brooks the swirling stones. The very ease with which they unfold, the elimination of all extraneous matter, the clear-cut sentences which reveal tracks of character as lightning at night reveals a landscape, all prove the charm, the spell, the attraction which these ancient records have wielded. To be unfamiliar with them is to be uneducated, and miss the chief opportunity of becoming acquainted with the throbbing heart of humanity. The Bible is not only the Word of God, but the revelation of man. It is the university of the world. Therefore to unfold its story in successive discourses is to enchain the interest of one's audience and procure a profound assent. The bad man recognizes the workings of his own evil nature; the weak man sees the reflection of his own broken resolution and foiled purposes; the tempted perceives that other men have trodden the valley before him and encountered the straddling form of Apollyon; whilst the tempest-tossed learn that the storms that sweep their sky have spent themselves on others, and have been succeeded by blue skies and clear shining. "If there come in one unbelieving or unlearned, he is reprov'd of all, he is judg'd by all; the secrets of his heart are made manifest; and so he will fall down on his face, and

worship God, declaring that God is in you and truth."

When Nathan desired to convict David of his sin, he was too wise to approach the royal conscience by a direct attack. He would have found the gates closed, the portcullis down, and the drawbridge up. But he interested him in a narrative, perhaps drawn from real life, or at least quite likely to have happened. The scene of the story and its accompaniments were so dissimilar to those of the royal palace, that the shy conscience of the criminal never suspected that it was being approached; and it was only when the royal judgments had been unhesitatingly expressed that the veil was suddenly dropped, and the rapier was thrust to the dividing of soul and spirit, of its joints and marrow. Deal with a man directly, and he resents the attack; deal with him implicitly and indirectly, and before he is aware, he stands before the judgment-seat and is speechless before its award. There is no man so likely to speak to his times as the conscientious expositor of Scripture. He is always up-to-date. In his congregation there is almost certainly a Peter with his impulse, a John with his fervor and imagination, a calculating Judas, a reflective and hesitating Thomas, a cool, practical Andrew. Pilate may be there, cruel, crafty, and calculating, which is the main and likeliest chance. Herodias is sitting next to Martha, and Mary of Magdala to Mary of Bethany. It is impossible to delineate the character, the salient features, the beauty or blemish of any of these without compelling their modern counterparts to behold their faces in a mirror.

The gist of much of the New Testament is also intended to prove that the attitude of the soul towards God is practically and essentially the same in every age. Paul, for instance, argues that when Abram believed God, he exercised the same faith as we do when we "believe on Him who raised Jesus our Lord from the dead, who was delivered for our trespasses, and was raised for our justification." And the imputation of righteousness, which reckons the sinner of today, justified and accepted, is not otherwise than that which operated in the case of the patriarch, of whom it is said that "Abraham believed God, and it was reckoned unto Him for righteousness." The expositor of Genesis will, therefore, find himself in the midst of New Testament truth. When expounding the Book of Judges and retelling the stories of Gideon, Barak, Samson and Jephthah, he will be describing the faith which dwelt in its most developed form in Jesus, the Author and Finisher of Faith, who for the joy that was set before Him, endured the Cross, despising the shame."

It is instructive to consider how much of the New Testament is expository of the Old. We may without exaggeration describe Matthew's gospel as an Exposition of the Royal Psalms and prophecies. Whilst Mark views our Lord as the servant of God, and Luke in His human aspects, Matthew's soul is filled with His su-

preme claim as "Son of David." In his pages, what Isaiah and Jeremiah, Zechariah and Daniel, said about the King and His Kingdom is carefully selected and set forth. He reads the secrets that Psalmists set to harp-music, and shows their fulfillment in the Redeemer. As King He was to ride the ass' colt; as foundation-stone He was to be rejected of the builders; but as Lord He was to sit on the right hand of God, and though born of a human mother, His goings forth were of old, even from everlasting. Here is the key for unlocking closed doors. Here is the die from which all those precious well-worn coins were minted. Here is He of whom Moses in the Law and the Prophets did write.

But still more markedly the Epistle to the Hebrews is an exposition of the old book of Leviticus. Those glowing paragraphs may have been originally given as expositions. It does not require a great effort of the imagination to picture Apollos, who has often been credited with the authorship of this Epistle, delivering it just as a series of expositions in the synagogue at Ephesus. He was mighty in the Scriptures, we are told. What more likely than that he should take up one of the most profound of its books for systematic treatment? He would be inclined thereto by his early training at Alexandria, where Hebrewism was strong, but the outward observance of Levitical ritual was impossible. The germ of these discourses may have been suggested during his residence there, in the effort to reconcile the teaching of Jesus being the Lamb of God with the prescriptions of the ancient law. When he re-delivered his expositions at Ephesus, teaching the things concerning Jesus "with all carefulness," Priscilla and Aquila were arrested and deeply interested in the young Apostle, so fervent, so bold, so eloquent, and took him to lodge with them, and expounded the way of God more carefully. It may be, therefore, that in this Epistle, which is characterized by so many of the qualities of the Alexandrian, bears the last touches of his devoted friends. Later critics have even credited Priscilla as the authoress. There may be truth in the older hypothesis which inscribed the name of Apollos on the title-page, and this more recent one. We may have a joint-production, the main argument elaborated by Apollos, while Priscilla contributed the annotations. The comment of Luke the historian is, therefore, hardly to be wondered at. "When he was come, he helped them much which had believed through grace." Such preaching as this could hardly fail to be helpful.

The Book of Revelation may also be said to be an exposition of the Book of Daniel. The ministry of the watcher-angels, their conflicts with strong resistance in the heavenly graces, their interest in our strifes and tears and prayers, are dwelt upon at length, expanded and expounded until we see their forms in rain-bows and suns, and hear their trumpets sounding from star to star, and detect their resonant voices as they call to each other in the exercise of their patrol through the worlds. This great Babylon is explained to mean not only the royal dwelling-place of Nebuchadnezzar,

which he built by the might of his power and the glory of his majesty, but the spirit of human society which magnifies the creature more than the Creator, and sets itself to persecute the saints. The witness borne by the Hebrew youths amid the luxuries of the palace and by their erectness amid the prostrate crowds, is shown to have its analogies in every age, and especially in the two witnesses who lie unburied in the street of the great city, which spiritually is called Sodom and Egypt, where also the Lord was crucified. But the breath of God entered unto them and they stood on their feet. The wild beasts of Daniel's vision reappear in the Apocalypse as visions of great kingdoms which set themselves against the Lord and against His Christ. The closing chapter of Daniel seems to lie at the heart of all those glimpses of the Resurrection which fill the latter pages of the Apocalypse, and the Angel of Dan. 12:7, cries to the Angel of Rev. 10:6. Of the many expositions of Daniel we have followed, John's was the first.

It is necessary, therefore, that no teacher or preacher should quote texts at random from any part of Scripture, without staying to consider the stage in the progressive development of truth, out of which that fragment was spoken. The hurling of texts by one school of theologians at another is, to say the least, unseemly; and it may be highly misleading, because in the heat of argument there may be little or no regard to the precise value that should be attached to this or the other passage. All Scripture is given by inspiration of God and is profitable, but the Divine Element was constantly affected by its human medium, precisely as the expression of the nature of Jesus grew and gathered strength with the development of His soul, and mind, and body. There is a precise analogy between the advancing expression of truth from Genesis to Revelation, and of the utterance of the Divine Word from the babblings of childhood to the teaching of the forty days during which He tarried after His resurrection. Luke tells us that He began to do and teach until the day that He was taken up.

This progress is very remarkable when we study the Bible as a whole. We open it at the words, "In the beginning God created the heavens and the earth," but how stately and entrancing is the steady sweep of the ascending stairway, which lands us finally in the cry, "Even so, come, Lord Jesus." To read through the Koran is to be oppressed by an unconnected, shapeless mass of statements, more or less incongruous; but to read the Bible is to become educated by an orderly scheme of advancing doctrines. Take its teaching as to immortality, for instance. What a leaven of difference there is between the pessimism of Ecclesiastes and the trumpet note of 1 Cor. 15!

The New Testament bears a striking testimony to the same law. We begin with the Person of Christ and the story of His manifestation in the flesh. We witness His miracles, wonder at His wonderful words, behold the expanding fullness of his program, and see His ministry approaching its climax. Then

suddenly a great change occurs; we pass from the Synoptic gospels and come under the teaching of John, who draws aside the veil and we behold His glory, the glory of the only-begotten Son of God. When we read the Synoptics, we are walking with Christ along the road to Emmaus, with our hearts indeed burning, but our eyes holden; but in the Fourth Gospel our eyes are opened and we know Him for what He is. Is not this a distinct development of His character and glory?

We close the gospels and open the Acts of the Apostles, and again find ourselves in the midst of movement. We cannot see or touch the Lord, but He is as literally present as in the days of His flesh. He is there as a spiritual presence, providing for difficulties and perplexities; building up the temple of God, succoring, comforting, moulding, shaping, directing, leading His people to new triumphs, experiences and participations of the divine life. There is surely movement here. The natural and physical has made way for the spiritual and eternal. "That is not first, which is spiritual, but that which is natural; afterward that which is spiritual." "The first man is of the earth, earthy; the second man is the Lord from Heaven."

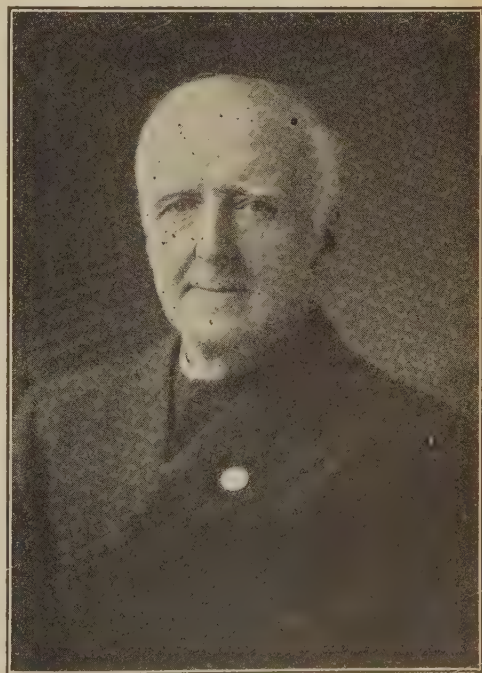
When we turn from the Acts of the Apostles to the Epistles, the movement is still more apparent. There were many things which our Lord desired to communicate during the days of his flesh, but his apostles could not bear them, though they were of the highest moment. But He promised the Spirit of Truth to guide them unto all the truth. That word was carefully chosen to indicate the successive steps by which they were to be led forward, and shewn plainly the truth as it is in Jesus. The earlier teaching had anticipated the coming of a day in which many things would be unfolded to them for communication to the world, and that happy day had now arrived. At first they were taught as those who were **with Jesus**, afterwards as being **in Christ**. They knew that He was in the Father, and they in Him, and He in them.

To quote the Bampton lecturer of 1864: "Thus the great course of divine teaching reached its highest stage. After slowly moving on through the simple thoughts of patriarchal piety, through the system and covenant of the Law, and through the higher spirituality of the prophets, it rose suddenly to a lofty elevation when God spoke to us in His Son; and even higher yet, when the Son ascended back unto glory, and sent down His Holy Spirit to take up His unfinished Word, and open the mysteries which had been hid from ages and generations. Each stage of progress based itself on the facts and instructions of that which went before. The law was given to the children of Abraham, Isaac and Jacob; the prophets spake to those who were under the law; Jesus Christ came to those who had been taught by the prophets; the Holy Spirit instructed those who had received Christ."

In the Book of Revelation there is a still further advance. As we turn its pages, we be-

hold the war of the Lamb and His saints against all that opposes the reign of God amongst men, and the ultimate realization of a condition in which there is no sin nor sorrow, nor crying, nor pain, nor death. Here is the restoration not only of personal, but corporate life. The Temple of God will be built; the city will realize the corporate existence of Humanity, as members of each other; and the earth shall sing again in her motions, as she did at her first creation.

Of course the Divine Unity of the Bible is apparent to the eyes of all thoughtful students. The slow process of evolving the truth from its earliest incipency to its supreme manifestation is acknowledged by all schools of thought. But even when this is granted, it is clear that the gradations by which the Divine Author of Revelation proceeds, will be more simply and accurately drawn as pastor and people turn slowly page by page, and linger not over the text, but the context, and extracting instruction not merely from one cluster of the Vine, but from the entire vintage. It is difficult to conceive of any process, therefore, which will more magnify the Scriptures, more unfold their truth, more explain their method, more saturate our congregations with their essence and spirit, than the habit of continuous exposition. It has been the practice of most of the preachers of the past, who have left their indelible impression both in speech and print on the life of the church, and it is still the secret of that freshness and fertility, which remind one of the River, that at every thousand cubits becomes deeper, and in the presence of whose life-giving waters the salt marshes were healed.



REV. F. D. MEYER, B. A.

UNUSUAL

ALL IN.

The Rev. Daniel Isaacs once alighted at an inn to stay the night. On asking for a bed he was told he could not have one, as there was to be a ball that evening and all the beds were engaged.

"At what time does the ball break up?" asked Mr. Isaacs.

"About three in the morning, sir."

"Well, then, can I have a bed until that time?"

"Yes, certainly; but if the bed is asked for you will have to remove."

"Very well," replied Mr. Isaacs, and away he went to get between the sheets.

About three in the morning he was awakened by a loud knocking at his chamber door.

"What do you want?" he asked.

"How many of you are there in there?" asked a voice.

"There's me, Daniel, Mr. Isaacs, an old Methodist preacher," was the reply.

"Then there's plenty of you." And the speaker passed on.

NEW EXEGESIS.

"Father," said little Rollo, "what is meant by a 'Sabbath day's journey?'"

"I am afraid, my son, that in many cases it meant twice around the golf links."

THERE ARE OTHERS.

Like most of ministers' families, they were not extensively blessed with this world's goods. She, however, was the youngest of ten children, until her father explained to her about the baby sister who had come in the night.

"Well," she said, after due thought, "I s'pose it's all right, papa, but there's many a thing we need worse."

BUT HE WILL HAVE TO.

"Mama," asked little three-year-old Freddie, "are we going to heaven some day?"

"Yes, dear, I hope so," was the reply.

"I wish papa could go, too," continued the little fellow.

"Well, and don't you think he will?" asked his mother.

"Oh, no," replied Freddie, "he couldn't leave his business."

THE AROMA OF AGE.

A speaker told a good story the other day about an American visitor to Rome.

"He is a Southerner," he said, "and I gave a day to showing him about. The first church we visited was, I think, the Ara Coeli, on the Capitoline Hill."

"This church, Calhoun," said I, "is eight hundred years old."

"Humph," he said, "it smells a lot older."

CASUS BELLI.

It was at the Junior Endeavor meeting, and the pastor was telling the children about the wonders of the human heart and the work it did; with a diagram on the blackboard he

pointed out the path of the blood through the different parts of the body, and explained the work it did in each place. Finally he asked this question, "Now, children, what do you suppose the blood makes of all the sugar you eat?" Instantly came the answer from one of the boys, "Stomach ache." The lesson ended right there.

BAPTISM PROVED.

In a certain prayer meeting the discussion turned one night on the mode of baptism. The pastor said that this could not be of so much importance as the Baptists made out in view of the fact that the Apostle Paul in his letter to the Corinthians says, "He thanked God he had baptised only a few families, since Christ had sent him, not to baptise, but to preach the gospel." At once one of the deacons arose and declared that if Paul did not baptise he saw to it that they were baptised, for he had arranged with Apollos to do this work for him, and in defense of this view he quoted the verse: "Paul planted and Apollos watered."

THE HUSBAND TAKES THEM.

"Do you take any periodicals?" asked the clergyman on his first round of parish visits.

"Well, I don't," replied the woman, "but my husband takes them frequently. I do wish you'd try to get him to sign the pledge."

TWO SAD RELICS.

A young Methodist minister had three funerals before he had a marriage. He had become versed in the funeral ritual, but was fresh in the wedding ceremony. When he had said the last word, as he thought, the couple remained standing, waiting for the congratulations, of course. The preacher said: "The friends can now come forward and view the remains."

A FOR SALE AND EXCHANGE DEPARTMENT.

A demand has been made for a For Sale and Exchange advertising section to care for the needs of our readers in seeking an exchange or sale of material no longer required by them.

This department will not be a revenue producer for us—it will merely open to you a channel reaching 10,000 fellow pastors and an opportunity to dispose of books and other material you may have.

A nominal charge of 3 cents per word will be made,—minimum charge seventy-five cents.

Please make up a list of such books or other articles as you may have, with price asked, send it to us. Condense into as few words as consistent and enclose remittance with copy.

WHY THE CONGREGATION TITTERED.

The story is told of Helen Hunt, the famous author of "Ramona," that one morning after church services she found a purse full of money and told her pastor about it.

"Very well," he said, "you keep it, and at the evening service I will announce it," which he did in this wise:

"This morning there was found in this church a purse filled with money. If the owner is present he or she can go to Helen Hunt for it."

And the minister wondered why the congregation tittered!

METHODS OF CHURCH WORK

E. A. KING, EDITOR, NO. YAKIMA, WASH.

March is here with the foretold of spring. It ought to be one of the best months in the year for church work, and we hope our brethren will do their level best to make it so.

It is not necessary to do all the work one's self, but it is exceedingly important that the pastor be a leader and a director of other men's activities.

The pastor is to discover men and train them for service. This work is slow and requires patience. It is well to have men in mind for offices in the church even a year in advance and so work with them and upon them that by the next annual meeting they may be mentioned by the nominating committee and elected. Such political efforts are legitimate if they tactfully bring the best men into the right places without causing hard feelings. It is none too early to begin such careful selection and nurture of good men for positions in your church.

* * *

We wish to acknowledge the numerous letters of appreciation sent in to the editor of this department, and also thank every one who has sent method material. Send as much of your printed matter as you can and occasionally write a letter about the success of your methods.

* * *

As Easter comes so early in April we are suggesting a few Easter plans. For the best results one must lay plans several weeks in advance.

* * *

Send everything that pertains to this department to Rev. E. A. King, 4 S. Sixth Street, North Yakima, Washington.

PREPARING FOR PASSION WEEK AND EASTER.

Realizing that the best results of observing Passion Week come after much careful preparation, and in view of the fact that Easter comes early in April, we suggest that the brethren begin at once to lay plans for this momentous occasion.

First of all, it is worth while to ask one's self what his main purpose is in planning for elaborate Easter services. In itself, and for its own sake, it is worth putting one's soul into, but it can be made of wonderful value in other ways.

At this season of the year everybody feels the thrill of new life and power. Nature is active and rapidly answering to the call of a more genial sun. It is the time of the singing of birds and the bursting of new flower buds. Children and young people come to personal consciousness at Easter time and their souls awaken. It is God's way and his time to open his whole creation.

But this is not all, by any means. Religiously it brings to mind great events in the life of Jesus. The world's greatest tragedy is again brought to mind and it is psychologically the strategic moment to press home upon the hearts of all the meaning of it for personal religion.

It is possible, at this season, to interest the young, especially in the church and the Christian life. There can be a series of gatherings for children looking forward to church membership.

In some churches it is called a confirmation class, in others a pastor's class. In Sunday School there may be short talks by the pastor on personal religion leading to a decision or declaration day. Similar methods can be used with the young people's societies.

The plans may all culminate in what some call "Passion Week Services," and others "Lenten Services." Usually these are held during the evenings of the week preceding Easter. Churches may combine or work separately according to local conditions.

For two years the writer has conducted noon Lenten services with a series of addresses. The meetings began at 12:15 o'clock, noon, with a solo by some well known singer. This was followed by scripture reading and prayer and then an address of ten or fifteen minutes. The service closed with the benediction.

Not many people attended the services but those who did were greatly refreshed and benefited. It served to set in motion a counter current to the worldliness and carelessness of the business community.

The subjects discussed were as follows:

The Return to the Historical Jesus,

His Early Life and Messianic Call.

The Meaning of Jesus' Baptism,

His Temptations: What Made Him Great,

The Lonely Wine Press.

On Thursday evening the church gathered for communion service. It was largely attended and was one of the most impressive services we ever attended.

When Easter morning came there were a large number of people received into membership, children baptized, Easter music and a great crowd. We used the newspapers liberally, printing in the advertising space a complete list of services and topics.

UNION PASSION WEEK SERVICES.

The University churches in Seattle, Washington, observed Passion Week last year by holding union simultaneous meetings; when five congregations with their pastors took part and had a gracious Holy week of fellowship and devotion.

Each minister was given one subject for the first four nights as he went the round of the churches, and all spoke on the same topic Friday night to their own people. Many favorable comments have been passed on the plan.

"The Fatherhood of God" was assigned to the Congregationalist; "Christ the Son of God" was given to the Baptist; "The Message of the Master" to the Presbyterian; "From Triumph to Trial" to the Disciple; "Redemption from Sin" to the Methodist Episcopal; "Glorying in the Cross" was the common subject on Friday night.

The following Sunday, the Lord's Resurrection Day, was a great day in all the University churches as a fit climax to the meetings.

A NEW PRAYER MEETING PLAN.

We are trying a new plan for our Thursday night meeting. The pastor has arranged a course of lectures on "The Planting and Training of

the Christian Church" based on "The Acts of the Apostles."

The meeting is called to order promptly at 7:30 and a song service with prayer and responsive reading immediately follows. If there is any business it is taken up and then the lecture begins.

The lecture is given in about the same way as one of a similar nature would be given to students in a seminary class. The lecture is carefully prepared and written. A reading desk has been made for the pastor's use, and on this he places his manuscript, using a table for reference books and further notes.

The course is based on Rackham's "The Acts" in the Westminster Commentary series. Dean Bosworth's method and point of view is kept in mind and his book "New Studies in the Acts" is constantly at hand. The lectures are about thirty minutes in length and are followed by a conference for questions and answers.

The titles of the lectures are as follows, and continue the thread of church history after the close of the record given in Acts:

1. Introduction.
2. The Embryonic Church.
3. The Baptism with Power.
4. The Birth of the Church.
5. The First Persecution.
6. The Community of Goods.
7. Internal and External Troubles.
8. Stephen and Philip. (Life a Fascinating Thing.)
9. Paul the Master Workman. (Several Lectures.)
10. The End of the Jewish Nation and the Maturing of the Christian Church.
11. The Early Struggle of Christianity.
12. Means of Propagating the Gospel in Early Times.
13. Veneration of the Martyrs.
14. Making Creeds.
15. Gregory the Great (Gregory I, Pope).

HOW I SELECT MY SERMON TOPICS.

REV. H. R. CORE.

I almost always select my topic first. I keep a big envelope into which I am constantly slipping cards on which I have noted topics that appeal to me and references to books or magazines that may be in my mind at the time. Most of these topics come to me while I am reading either magazines or books. Sometimes I see a picture or a sign by the roadside that appeals to me. My envelope gets a new card at once. Otherwise I would forget about it.

Sometimes the remark of a friend suggests topics. It matters little where the suggestion comes from. I always jot it down if it appeals strongly to me. Once while I was eating dinner in a restaurant I noticed a picture on the wall called "The Peacemaker." The artist had so obviously failed to understand the tremendous difficulties in the way of the actual peace maker that I worked out a sermon on the topic from the beatitude.

At another time I saw a sign on a fence which read, "We have our eye on you." Immediately I thought of the ever watchful eye of God and how different it is from the one represented by the sign on the fence. My topic was "The Consequences of a Look," based on the passage

where Jesus turned and looked on Peter. That made a good sermon for young people.

Again an old friend said to me as I left the house, "The latch string is always out to you." As I walked down the street I thought, "How true that is of God." The sermon is not yet worked out though the remark was made to me several years ago. The reference is in my big envelope. Every time I see it, as I occasionally look the cards over, I add some new point to it. Some day the occasion will arise for a sermon on that point and I will not be long producing it.

At another time I was looking at a picture of the thorn-crowned Christ bound in the market place. All classes and conditions of people were hurrying by. Only one in the throng noticed that Christ and she was horrified at his almost nude body. The topic of my sermon was "The Injustice of Trying to Get Along Without Christ." I had abundant material for this sermon.

One of the sins that I most frequently meet is the attempt to be a Christian by "doing what is right," without any reference to Christ. I think the most prolific course of sermon topics I ever found was Bruce's Training of the Twelve. I spent weeks studying it and I found dozens of topics, one of the best of which is "The Significance of Beginnings," a topic which I saved for a New Year's sermon.

I often use other men's topics if they appeal to me. "The Throng Around the Cross," "The Good Man Outside the Church," etc. I saw a topic "The World's Heart Hunger." When I used I changed it to "The World's Heart Hunger Satisfied."

Once I was going through a crisis in my ministry. It looked as though my church was going to forsake me. I preached on the topic, "Fidelity in Dark Hours" from the text "Jesus said unto the twelve, Will ye also go away?" I think that sermon helped to turn the tide.

A year afterward when the tide had evidently turned and a few bitter enemies were grinding their teeth at me, I preached on the topic, "How to be a Good Loser" from the text "I have fought a Good Fight, etc."

The material for it came largely from the football field. I never throw away a sermon outline. When I use them over again I revise and work at them almost invariably, the result is a better sermon than when first used.

After I find a topic, I use a concordance diligently to find a text. Often I spend hours looking for a text that will fit the topic. There is a text for almost any good topic if it can be located. When I get my topic and my text my trouble has only begun. My mind does not readily classify material. I must read everywhere for suggestions, study the context of my text carefully and jot down indiscriminately on pieces of paper the things that strike me as being in some way connected with the topic.

When I get my material gathered it does not look much like a sermon. I have heard men preach sermons that sounded just like this material looks to me. It is like the debris of a wrecked building. I let this pile of stuff lay over night after I have worked myself into a frenzy over it. Then I begin next morning when I am fresh from sleep to pile all the scantlings in one place, the lath in another, the brick in another,

the boards in another, until I find whether I have enough of all the kind for a symmetrical structure. If not I may have to hunt for a few more boards or brick. Then I begin to lay the foundation. Quickly the frame work goes up. Then I begin to get the structure enclosed and finished. The next Sunday I describe to the people what I have been doing.

MAKING MORE OF COMMUNION.

Rev. I. Hess Wagner has taken much pains to train his people to a higher use of the communion service. He is pastor of a Trinity Lutheran church, where much thought is given to this service.

On the Sunday preceding communion he sent out a letter to each of his members. The letter is printed in red and black. The letter is in the form of a folder, measuring $4\frac{1}{2} \times 7\frac{1}{2}$ when closed. The first page is devoted to announcements. First he invites every member to be present, stating that it is both a privilege and a duty. Next he announces a preparatory service Friday evening and for any who cannot be present then he proposes to hold a service Sunday morning in the Sunday School room before the morning service. In the third place he offers private communion to the aged, sick or infirm.

HOLY COMMUNION Offering Envelope and Communion Record	
NOTE. This envelope serves also as the Communion Record card. If you commune make a cross (X) in this square	
The amount apportioned us by Synod is the <i>least</i> we should give, and not the limit of our giving. Use this envelope and mark on it the amount of offering enclosed	
From	
No. 592	Amount. \$
If absent send your offering or bring next Sunday	

On the same page he calls attention to a numbered envelope enclosed for an offering for Synodical Benevolences. This envelope is also printed in two colors and is thoroughly attractive.

On the second page there is a quarterly financial statement of the members' weekly account with the treasurer of the church. This method of bringing benevolences and current expenses to the attention of the church members at the time of solemn communion is a good idea. Four times a year each one is made to feel that being a church member involves privileges and obligations. The sense of obligation is engendered.

Mr. Wagner has also sent us one of these communion messages printed on buff enameled paper bearing a cut of the interior of his church.

(There is nothing on this attractive printed matter to indicate the city or state in which the brother lives. It ought to be a custom with every church to use a regular trademark or something to indicate where it belongs.)

HOW ONE PREACHER HOLDS HIS SUNDAY NIGHT CONGREGATION.

"My Sunday night congregations are principally young people from sixteen to thirty years of age," says Rev. Maurice E. Levit of Laurel, Iowa. "There is seldom an empty seat in the church. Some of the young people come from towns six or eight miles away. I have organized a choir and always have special music."

Mr. Levit chooses sensational topics, turning them always into evangelistic appeals and at the conclusion of each service gives opportunity for confession of Christ. The following topics have been discussed by this pastor with evident good results:

The Devil,
 Let Us Alone,
 Accident of Birth,
 Rich Fools,
 Hell,
 Clean Up
 A Sound Sleeper.
 Get Your Excuse Ready,
 Booze.

Up to within a year ago Mr. Levit was a business man. He speaks out of a great experience, having lived twenty-eight years in Chicago, and being the son of a Hebrew saloon-keeper he knows life as it is lived by the masses. He has traveled through twenty-three states and has kept his eyes open. When he speaks he draws upon a vast fund of knowledge and has at his tongue's end abundant illustrative material.

He has also begun the publication of a church paper called "The Laurelite." He has recently purchased a picture projecting machine and is anxious to secure post-cards for illustrating his talks and sermons. Any brother who can help him out will please communicate with Mr. Levit direct.

FOUR GROUPS OF SUNDAY EVENING SERMONS.

REV. ROSS W. SANDERSON, SANDUSKY, OHIO.

The Degradation of Labor,
 The Caste Spirit.
 Social Optimism.
 The New Prophets of the Wilderness.

The Meaning of Conversion.
 Wrong Doors and the Right Door.
 Our Knowledge of God's Will.
 The Eternal Quality of Christlikeness.

Tennyson: The Beauty of Holiness.
 Browning: The Gospel of Action.
 Arnold: The Self-Reliant Life.
 Some Modern Lyric Prophets.

The Rebuke of Unrespected Faith.
 Christianity in the Orient.
 The Christ-Impulse in Western Thought.
 The Unfinished Task.

HOW ONE MAN QUIETLY RAISED \$30,000.00 FOR A NEW CHURCH.

The Christian world is full of good pastors who have raised money to build churches, but we have never heard of but one who did it without mentioning the subject from the pulpit.

Rev. H. Sundquist, pastor of a church of four hundred members, none of whom were rich, personally canvassed for and raised \$30,000.00 in his community, built and dedicated the church free from all debt and never once referred to his enterprise from the pulpit until the church was finished.

He used a rotary mimeograph, printing a weekly church bulletin, in which he conducted the financial campaign, gave all the information and made every appeal. The subscriptions were

made payable in instalments, covering two years. He canvassed only the people of his parish and his own personal friends among the business men outside of his church.

In connection with this we would like to mention an attempt here to raise \$1,600.00 in a similar manner. A letter was sent out to every wage-earning member of the parish, signed by two trustees and the church treasurer. This letter explained the need and called on each one to help. One week later another letter was sent out to the same people, signed by three prominent business men of the church, stating that the pastor would undertake the canvas. Pledge cards and addressed envelopes were enclosed.

The amount is practically raised now and it has all been done without public announcement of any kind.

There is such a deep seated objection on the part of a host of church-going people to being repeatedly asked for money at church services that a change in the program in many churches would prove very welcome. The people are willing to give if the work goes well and they are properly approached.

MAKING USHERS USEFUL.

The Methodist church at Holley, New York, has a fine system of report cards for the ushers. We have never seen this method used before, but from four years' experience as usher in a large church we know that the usher is in a position to obtain facts that no one else can secure. The following card is worth using in every church in the country:

USHERS' REPORT CARD

Methodist Episcopal Church

HOLLEY, N. Y.

Sunday, _____ 19__

Weather _____

No. present

Morning _____

Evening _____

Men present, A. M. _____ P. M. _____

If you know of any who are sick please give names below.

"I HAD RATHER BE A DOORKEEPER IN THE HOUSE OF MY GOD
THAN TO DWELL IN THE TENTS OF WICKEDNESS"

WINNING CHILDREN TO THE CHURCH SERVICES.

REV. F. A. GATES, CORINTH, N. Y.

Having a large number of young boys and girls in my congregation, I offered a prize of a small booklet to the one who would attend church the oftenest, giving text, scripture and thoughts from the sermon. Should two attend

the same number of times, I based the award upon the neatness, accuracy and sermon thoughts.

I have announced a theme in the form of a conundrum, at the morning service, asking any child to guess the person's name, and just before I deliver the sermon which is at the evening service, I announce the fortunate guesser's name. For example, What man looked down upon Jesus? The answer is Zaccheus.

JUNIOR CHRISTIAN ENDEAVOR.

Morning Service

DATE, 27 Nov 1910

Preacher Rev. F. A. Gates

Scripture John 6: 1-13

TEXT John 1: 12

Thoughts

Little things
are the ones
that count.

NAME Erna Rabel

The following card, forwarded by Mr. Gates shows how the plan works:

It is certainly a bright idea. Mr. Gates has a printing press and does all of his own printing though in addition he uses the newspapers.

He also printed a New Year's resolution card and offered a simple prize to the child who would secure the largest number of signatures.

SERMON TOPICS LEADING UP TO EASTER.

The Investment of Faith. Matt. 8:2-17.

The Investment of Confidence. Matt. 8:23-34

The Investment of Forgiveness. Matt. 9:1-13

The Investment of Resurrection. Mark 16:1-18

HOW TO SECURE A CHURCH CALENDAR REFERENCE LIBRARY AND AN INCIDENTAL FUND.

Rev. G. W. Fiske, of Oberlin, was asked once how the things named above could be secured in a small church. His reply is so instructive that we give it here.

Until others besides the minister feel the need of them, they can only be financed from the minister's wallet! Church money comes willingly in proportion to the felt need. Create the want if there is a real need.

Surely no church is too small to need a reference library for Sunday School teachers. Emphasis on teacher training is creating this demand. First, prepare carefully with expert advice a list of books needed; then secure from local members gifts of individual books so far as possible—crediting the gift on the inside cover.

Have possibly a "book social" for the benefit of the fund. As a last resort, solicit gift books from non-resident and former members, in the interest of a more intelligent Sunday School in the old church. First Church, Brewer, Me., wisely uses the proceeds of the "birthday bank" for this purpose. The church in Vermilion, Ohio,

applies the birthday fund to the pastor's library in the church study, the ideal place for your reference library.

* * *

Any church with a hundred members would find the calendar a valuable factor in church life. The cost is not prohibitive; it probably would prove a financial asset. An inexpensive leaflet, costing \$1.00 upwards, per week, would meet the needs of most churches, and it need not be a burden at all.

The calendar at South Hadley Falls, Mass., is supported by the Women's Society; for years the young people published it, as they do at High Street Church, Auburn, Me. It is a useful, tangible way for the young people to help the church and they take pride in it.

Smaller churches can issue very inexpensive leaflets by having the outside printed by the thousand and using weekly a mimeograph for the inside page, as is done at Santa Rosa, Cal. An attractive calendar is published at Dudley, Mass., which is neatly mimeographed weekly at practically no expense except for paper. A monthly bulletin is made decidedly worth while at Brewer and New Gloucester, Me., and Westport, Ct. The fund for incidentals may best be linked with the calendar fund in a small church.

AN ITEM FOR YOUR CHURCH PAPER OR WEEKLY BULLETIN.

We often are able to teach our people lessons they need to learn by printing such items as the following for them to read:

"I do not like to go to your church," said a woman occasional attendant whom I visited in her country home. I thought our members exceptionally informal and cordial to each other and to strangers. "Not I, be sure of that; I never speak to anybody that does not speak to me first!"

So, unwittingly, she had disclosed her disinclination to approaches, and betrayed that the trouble was with herself and not the unusually friendly church membership. Advances must come from two directions, though perhaps not to just the same extent. Hand then meets hand, heart greets heart.

A boy of our parish went to the city a few years ago, decided on a church home, attended one Sabbath, "was not broken to," began running around after a "welcome," and ended by saying he would not likely find welcome anywhere. This in a city! Standing on his dignity among strangers!

"Did you seek the pastor and tell him you were in the city to stay, and wished that church for a church home?" "No." "Tell any usher?" "No." "Attend young people's religious services, and make your purpose known?" "No."

Being written this, the minister addressed immediately called at the young man's place of business, notified his young people, and our boy had a welcome he wondered at.

It needs only sanctified sense in most cases to secure welcome to a church door, or farther on. All of us must recollect that people differ, and these differences do not test religion, or religious manners. Temperament, inclination, preferences, all bound the sociabilities or methods of expressing cordiality in or out of church.

SOCIAL ACTIVITIES FOR MEN AND BOYS.

For the past two years many letters have been sent to this department by active young pastors, asking for suggestions concerning the social activities of boys in their own churches.

We have always answered their requests to the best of our ability, but in no sense have these answers been satisfactory. Adequate information is now available, however, in Albert M. Chesley's new 300 paged book entitled, "Social Activities for Men and Boys," published by the Y. M. C. A. Press, 124 East 28th St., New York City, at \$1.00.

We have never seen so good a collection of suggestions, plans and games. It should be in the library of every pastor who has to do especially with boys and men.

There is detailed information on receptions, banquets and dinners, indoor and outdoor games, amateur entertainments, plays, holidays, songs, and yells, clubs, camps, and outings, Indians and scouts, etc. It is a veritable mine of thoroughly tried plans.



COME

WHY DON'T YOU GO TO CHURCH?

What Church?

Any Church is better than no Church

If you haven't any home Church

go to "The Homelike Church"

on the corner of Waveland and Janssen Avenues
It is a wide-awake church, a growing church,
a spiritual church, a homelike church for
all kinds of people.

"Here let no man be a stranger"

This church is known far and
wide for its excellent music.

Come next Sunday.
700 Free Seats

Sunday School, 9:45 A. M.
Morning Worship, 11 A. M.
Popular Meeting, 7:45 P. M.

A Man is more than animal;
Feed your soul.

Philip W. Yarrow
Minister



Waveland Avenue
Congregational Church

3516 Bosworth
Avenue

HOW ONE MINISTER DEVELOPED THE MISSIONARY IDEA IN HIS CHURCH.

When the pastor came to the church he found it giving less than \$300 a year for missions. He began at once to preach on systematic benevolence. The young people's society became interested and a Tenth Legion was organized among them.

The pastor distributed to the members of his congregation little leather-bound books stamped in gilt with the words, "Account with the Lord." The second page bore the inscription, "This book is given you by the session upon the condition that you will carefully use it for keeping account of all moneys that you expend in the name or for the cause of the Lord." Four hundred and fifty members of the congregation took these books.

One of the elders was provoked by the gift, and declared he already gave a tenth; but at the end of the year he acknowledged that keeping an account had shown him that he had not been giving a twentieth.

About that time Dr. Fulton, of China, proposed his scheme of two cents a week for foreign missions. The young people's society improved upon this with what they called "the five-times-two-is-ten" plan, each member of the society giving two cents a week to missions and getting four friends to do the same.

CHURCH TELEGRAMS.

Rev. L. M. Hainer, pastor of the First Baptist Church, Camp Crook, S. D., uses a unique device for communicating with his people. It is in the form of a telegram. It is on yellow paper, printed in red and left blank with lines for messages. He keeps a supply on hand and writes letters or messages of importance to members. Many people who would throw an ordinary message in the waste basket will open and read this.

ENLISTING ALL THE WOMEN.

In the Second Presbyterian Church, of Auburn, N. Y., all the women's work has been consolidated in one organization. This organization has separate departments for home missions, foreign missions, local church work, etc., corresponding to the various women's societies as they formerly existed and adding additional lines of work. The plan is succeeding, it is interesting a larger number of women than were before interested in the work of the church, and it has unified their activities.

Next came the "O. O. M." (Our Own Missionary) plan, and the young people alone raised \$900 a year to send out their own missionary, though two years before the adoption of this method they could not raise fifty dollars for a certain noble cause. This achievement of the young folks stirred up the rest of the church. They appointed a strong missionary committee and decided to send a man to the home field.

It has been proven over and over again that a wise and wide-awake pastor can develop the missionary spirit in any church if he will but give the task proper attention.

THE PASTOR THE CHIEF FACTOR IN RAISING MONEY.

REV. H. R. HESS, GRAFTON W. VA.

This Christian warfare cannot be carried on successfully without money. If each member of

the church were living the pure life that Jesus taught us to live, there would be a sufficient amount of money in the treasury to sustain all the enterprises of the church and keep them moving forward. But we do not live up to that requirement at present.

The financial agents, secretaries, field workers, along with pastors and others, are earnestly in search of money. The church has been threshed with the old flail for its stinginess, till that method is sufficiently worn to justify a change. Indeed, some new method or machine must be brought into use. Our people can be reached through their heads and hearts, but the club they will stand no longer.

After all is said and done, the pastor is the main factor in raising money for the various interests of the church. The man who studies and plans how to get money and then executes those plans successfully may be looked upon as a competent adviser. Questionable and slipshod methods may be used for a while in getting money, but ultimately they must be set aside.

The true motive which prompts to action in getting money for the church is love to God and our fellow-men. We love to give money for his cause because we love him and those for whom he died, knowing that the world at large will be benefited thereby. The best way to present our financial needs is to preach the love of God to lost men and women and thus show the church how much can be accomplished by the proper use of money.

HELP FOR THE PRE-EASTER DECISION DAY.

The following card is unique because it explains a point of great importance and of vital interest to children. It places the emphasis on the will in deciding to begin to consciously live the Christian life.

DECISION CARD.

"Choose ye THIS DAY whom ye will serve."
Joshua 24:15.

GOD HELPING ME, I do here and now accept Jesus Christ as my Saviour, and I am determined by His help to live a Christian life from this time.

Signed.....

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:19.

Becoming a Christian is in no way dependent upon your feelings, but is determined by an act of your own will. This is surely your best—it may be your last—opportunity to settle this all-important question. Jesus waits, time is passing, death urges, all things are ready—SETTLE IT NOW!

ENCOURAGING THE PEOPLE TO PRAY FOR THEIR PASTOR.

One pastor has sent us the following card which he has used with excellent results. It is a good thing to unite the hearts of the people in this way:

As God Shall Help Me

I promise to unite with other members of our Church in special Prayer for our Pastor, at least once every day.

Name _____

SIGN BOTH CARDS

RETURN ONE

KEEP ONE

ONE WAY OF HOLDING BOYS AND YOUNG MEN TO THE SUNDAY SCHOOL AND CHURCH.

BY A MICHIGAN PREACHER.

The Sunday School and congregation assemble in the auditorium at the regular hour of public worship. The first seven numbers of the program are kept as nearly within the space of half an hour as possible. The sermon takes the same time and the remainder of the program another half-hour.

Order of Morning Worship.

1. Organ Voluntary.
2. Hymn.
3. Prayer.
4. Gloria or Doxology.
5. Scripture.
6. Offering and Singing by Choir.
7. Notices.
8. Sermon.
9. Brief Prayer.
10. Hymn.
11. Bible Study.
12. Secretary's Report.
13. Hymn.
14. Benediction.

At the close of the sermon the pastor announces that the classes will assemble for Bible study immediately after the singing of the hymn (the tenth number on the program), and invites all the adults to remain through the service. The only difference between this and the usual Sunday School is that there is no special opening service.

This plan holds the adults to the Sunday School and secures their attention to Bible study. It secures the attendance of the children at the preaching service. The dominant note of the school is instruction; the public service is characterized by worship. It solves the problem of holding the boys and young men to the school and church.

The plan also increases the attendance of the rural population. It maintains the family unit in worship. The family goes to church together, sits together, and returns home together. It brings the children under the direct influence and appeal of the pastor, and they never outgrow the service.

NUGGETS FROM THE MINE OF EXPERIENCE.

Suggestions for a Church Calendar.

We saw a calendar the other day that contained on one page a statement of the date of the organization of the church and the names and

term of office of each of the pastors. This, we think, an excellent idea because it answers the questions of strangers and gives even the newer members a fund of useful information.

A Few Reasons Why Some People Remain Away from Church.

1. The church is cold, not properly heated.
2. The church is dirty, not properly cleaned and dusted.
3. The services are not properly advertised.
4. The lights are poor and the seats uncomfortable.

For one or more of these reasons people do not go to church. Sometimes the preacher does not understand and blames himself for being dull and uninteresting. Often the trustees and deacons intimate that the preacher doesn't "draw," when the trouble is with the janitor.

Let the pastor remember this and forestall trouble by having these faults corrected. It may save him his position some day.

A CHURCH REGISTER.

It is becoming a very general custom to have a register in the church vestibule where strangers are requested to write their names and addresses at the close of the service.

A PRINTER'S GIFT.

In the Waveland Avenue Congregational Church, Chicago, one of the members, a printer, publishes the church calendar as a gift. At the bottom of the last page a statement of the fact is made and the following suggestion is offered:

"If you appreciate this calendar send him your printing. One good turn deserves another."

AFFILIATED CHURCH MEMEBRS.

In the manual of the Centenary Presbyterian Church, of Spokane, Wash., there is given a list of the church members and then follows a list of affiliated members.

In explanation the following statement is made:

"This partial list of affiliated members consists of those who make Centenary their church home, or who assist in some of the organization work, or who plan to bring their letters in due time. It is desirable, therefore, to list them and their residence for that interchange of parish courtesies which exist among the members. We deem it a privilege so to do."

HOW TO EARN EASTER MONEY.

John Smith Evans, of the Philadelphia Post Card Co., is offering churches a chance to earn considerable money by selling Easter post cards. This plan was used, we are told, by more than two thousand churches last year, some of them earning as much as \$50 commission. Any one interested should write directly to John S. Evans, 16 N. Ninth street, Philadelphia, Pa.

A GOOD COMMITTEE.

In a recent report placed in our hands we note that the church has a literature committee which has, during the past year, circulated many books, typewritten copies of the pastor's sermons, and has sold \$267 worth of literature at a net profit of \$54, which has been used in their work and for benevolences.

WHERE TO BUY POST CARDS FOR THE REFLECTOSCOPE.

The reflectoscope has become a very important adjunct to many a pastor's equipment for service. In reply to the question as to where suitable post cards may be obtained, we append the following list of publishers. Application may be made direct for catalogues:

Detroit Publishing Co., publishers of picture post cards in colors, Detroit, Mich. (Send for Section III of catalogue "N" for special sets.)

A. C. Bosselman & Co., 469 Broadway, New York City. The Hugh C. Leighton Co., Portland, Maine.

ONE WAY TO SECURE MISSIONARY MONEY.

The Oxford Presbyterian Church, Philadelphia, has a Primary Department Mission Band, which supports a native worker in a foreign field at sixty dollars a year. They have four tin boxes. These are securely locked by the secretary, and each week two are given to the boys and two to the girls, to be returned the next Sunday.

The boxes are distributed to different pupils so that they may gather missionary money. At the end of the year every pupil has had a box for a week. It might add zest if the offerings of the two boys and two girls were reported separately each week or month, to see which had the most money.

Pupils should be encouraged to work and save in preparation for the time when they will receive the boxes. Every child has friends who will contribute to missions, is solicited. A reward pin, a Holy Land flower, a certificate (either costing more than ten cents), may be given to every child who brings in one dollar. Smaller rewards may be given for lesser amounts.

BOOK LIST.

We shall mention at least one good book each month in this column. Only those of real value, as books of church or pulpit methods, will be reviewed. Authors and publishers who have anything suitable in this line should forward same to E. A. King, North Yakima, Wash.

"Bible Truth Through Eye and Ear," by Rev. George V. Reichel, Ph. D. Published by Thos. Whittaker, New York, 437 pages.

This is a book of object sermons or talks to young people. There are fifty talks in all. The objects used are common things and the illustrations for charts and the blackboard are taken, in most part, from "The New International Encyclopedia." In every case the volume and page is given. As this excellent set of books is in nearly every public library, the owner of "Bible Truth Through Eye and Ear" has at his disposal a whole army of illustrations. It belongs to that rapidly increasing list of good books for the presentation of scriptural truth to the young.

"Echoes From Edinburgh, 1910, An Account and Interpretation of the World Missionary Conference," by W. H. T. Gairdner. Published by Fleming H. Revell Co., Chicago Brown cloth, pp 281, illustrated, \$100.

Very few pastors are able to purchase the nine volumes of the official report of the world's greatest missionary gathering, but every one ought to have a copy of this briefer report. It contains fourteen chapters and six illustrations, and gives the reader a comprehensive grasp of the problem of world evangelism.

BE YOUR OWN EVANGELIST

ILLUSTRATE YOUR SERMONS

By Using

Long's Pulpit Paintings

They influence and attract larger congregations of non-church goers than any strange preacher will. Awaken revivals, counteract outside attractions. Especially effective for

Week Night Protracted Meetings

Special courses arranged for special work. Write for plan and order sheet.

Pastors' Manual (25c) gives list of subjects, etc.

EDWIN M. LONG & SON

Twelfth & Berks Sts. PHILADELPHIA, PA.
Dept. P

Increase Your Attendance By Using Illustrated Printing

It's Church Printing with the 20th Century Touch

On receipt of 25c I will send you a cluster of the brightest and brainiest church printing you have ever seen. Many in beautiful colors. No two alike. Worth many times the price we ask just for the ideas and suggestions they contain.

Joseph E. Bausman, Modern Church Printer

544 East Girard Avenue, - - PHILADELPHIA, PA.

PRINTING

Just a postal mailed to us today will bring you a fine collection of modern forms of church printing. Our service mean more to you than merely printing. It means conscientious co-operation with you in taste, propriety, effectiveness in every detail, means all the artistic touches that distinguish ordinary printing from work of quality. And it means, too, economy in cost. Woolverton prices—prompt delivery, and express charges prepaid.

No matter where you are located you can get for yourself the benefits of our service as printers and designers. Ask about our Envelope System, our unique plans for raising money for churches, invitations, Calendars, Holiday Souvenirs, Topic Cards, Directories, in fact anything that requires the combination of printers' ink and paper.

The Woolverton P'tg & Pub. Co., Osage, Iowa

Easter Greetings for Pastors and Superintendents. Beautiful and inexpensive. Send for samples and prices.
Church Advertising By handsome illustrated Blotters, in three colors, with calendar. Neat designs. Just the thing for hotels, stores, offices and professional distribution. Send for samples.

SANTA FE PRINTING CO.

FORT MADISON - - - - IOWA

An improvement in rolling partitions has been perfected by the Monroe Screen, Blind & Partition Co., Lima, Ohio, by the use of ball bearings in place of frictional bearings and adjustable springs instead of weights. These will prove of interest to any churches that plan to install rolling partitions. They offer to send experts to install, the cost being practically no more within 300 miles of their factory.

ILLUSTRATIVE DEPARTMENT

Illustrations from Recent Events

PAUL GILBERT.

Luke 6:47; Jas. 1:23-24; Jno. 13:17.

Getting on His Nerves. (334)

During one of the Y. M. C. A. conferences at Lake Geneva, Wis., the subject of Personal Work was frequently discussed. One young man, speaking to his chum, was heard to say: "Charley, old man, that personal work business is getting on my nerves."

His friend replied, "Well, Sam, just remember that there are two sets of nerves, the sensory and the motor. Just let this matter get on your motor nerves and you won't have any trouble at all."

Doing the Doctrine. (335)

2 Thess. 3:4; Heb. 10:7; Heb. 13:21; 2 Pet. 1:10.

Down in one Korean village, Mr. Shin, a native Christian, started preaching on the sands. Towards the evening a man came up to him and made his acquaintance and said, "Where are you going to take your supper tonight?" He replied, "I do not know, but I suppose I will go to some inn." But the stranger said, "I have plenty of room; won't you come to my house." Arriving at the door he said, "I do not ask you to come simply because I want your company. Do you know, I was very much interested in that book you have there?" After supper was through, Mr. Shin opened the Bible and said, "You can read these words, they are your own characters. But do you know, this book is the mystery of the Almighty and Infinite God, and you cannot understand anything that is in it unless you have the Divine Teacher. We call the Divine Teacher the Holy Spirit. Now if you want to study this book, you will have to go down on your knees." So they went down on their knees, and asked for the Teacher. After they got up, Mr. Shin said, "Now you can understand it." Then they started reading that Bible, and suddenly the man broke out, "O, that is so good, that is so grand, I have got to do the doctrine." We do not talk so much about professing Christianity in Korea, as of practicing the faith, doing the doctrine.—Assembly Herald.

Responsibility. (336)

Psa. 142:14; Jno. 10:13; Heb. 6:10; Matt. 25:40.

A Christian citizen of Chicago on learning that the car-barn bandits, who were guilty of such murderous outrages, were mere boys, was deeply moved. "To think," he said, with evident distress, "that they were brought up right here in my city and that I was responsible in any degree for conditions that could make such young criminals possible."

Peace. (337)

Isa. 48:18; Jno. 7:38; Rom. 15:13; 2 Thess. 3:16.

"In the Scripture, Peace is likened unto a river. Now the thing about a river is not length, breadth or depth, but the fact that it flows on and on."

Seeking to Help. (338)

Job. 22:19; Rom. 12:10; Rom. 15:1.

Maltbie Babcock's tragic death several years ago deprived the church of one of its princeliest souls. His passionate sympathy and helpfulness endeared him in a most remarkable way to a vast multitude of his parishioners. In a conversation with a friend he remarked incidentally, "After I had looked around to see if I could help somebody." That remark revealed the secret of his character. He was constantly seeking to help in some manner.

Responsibility. (339)

Job 19:12; Matt. 7:2; Prov. 21:13.

The other day a gentleman boarded a train and finding himself a seat-mate with an old soldier in the course of the conversation that followed, said, "I have always regretted that I did not join the army when the call was made, but I was just beginning business and I excused myself. However, my conscience has never given me rest for evading the responsibility." Am I my country's keeper? Without doubt. Am I my brother's keeper? Even more so and the issue involved is an eternal one. Remember Meroz!

Dying for Christ. (340)

Rom. 6:6; Gal. 2:20; 1 Cor. 6:20.

One of the last missionaries to Africa was asked, "Aren't you afraid you'll die if you go out there?" "O," he replied, "I went through that experience a long while ago."

Willing to Pay. (341)

Psalms 49:6, 7; Prov. 10:1.

Mr. Moody remarked one day that he knew of twelve men in Philadelphia who would willingly pay \$200,000 a piece if their boys could be saved. Probably the money is what kept them from being saved. "How hardly shall they that are rich enter into the kingdom."

"Ted the Snag" and the Bible. (342)

Psa. 19:7; Is. 30:21; 1 Pet. 1:23.

Oh the victory of the cross!—we know what it can do in individual lives. They called him Ted the Snag in Australia, for he was so vile. For nine years he had never slept in a bed. Such a miserable object was he that a decent man would not speak to him. He told me with his own lips that he was lying in the gutter one Sunday morning almost insensible from drink, when an Anglican clergyman came along, and as he passed said some word that was not kind. Ted raised himself on his elbow and said, "See here, sir, you go and tell your people that you said a mean thing to Ted the Snag." He was so vile that nobody would have anything to do with him except his wife, and one night he struck her, and she left him. When he knew the house was vacant he went back, but found nothing there except a Bible. He was so angry that he tore up the blessed

book leaf by leaf and burned it, and as he burned it the Spirit of God came to him and said, "You burn it leaf by leaf, and you will study it leaf by leaf," and, said Ted, "I knew it would come true." One night during the mission Ted the Snag staggered in. The Missioner said, "Anybody who wants to be saved raise a hand." Ted says, "I put up one hand, then the other, then one foot, and I would have put up both feet if I could have done it, I was so anxious to be saved." That man is today going up and down Australia, proclaiming the evangel of the cross with a power that can hardly be equalled.

Nothing but Whales. (343)

Jas. 5:5; Ecc. 12:1; Jno. 12:35.

Said a gentleman to the old captain of a sailing vessel, "Can't you let Jesus Christ in to your heart?" "No," answered the old sailor, "I've just been thinkin' 'whales' so long that I can't see anything but whales and whales."

With others it's mirth, millinery, money, myself!

A Man of Power. (344)

2 Tim. 1:7; Phil. 1:27; Ezek. 3:9.

Reader Harris, of London, is one of the most remarkable Christian workers in Great Britain. His life has been one long record of usefulness in the Kingdom.

Lady ——— invited Mr. Harris to dine with her husband, Lord ——— and another lady in her palace. He replied, "My lady, I am a very busy man. I do not know that I can spare the time." "But," she urged, "My husband is an infidel and will not allow me to have a Bible or prayer in the home. He will abuse you, but I want him saved." "I will come," said Harris. He went, and after dinner the ladies retired according to the preconcerted plan, and left Harris and the lord together. The infidel fixed his eyes on Harris and said: "What did the devil bring you here for?" Harris without quailing looked at him and said: "My Lord, I think you are mistaken in the person. I believe it was not the devil but Jesus who brought me here." "Well, what in the devil did Jesus bring you here for?" "I think, sir, he brought me here to pray for you." "Get down to business, then, while I crack and eat some walnuts." Harris dropped to his knees and prayed until the amazed lord quit cracking nuts. He then arose from his knees and looked the man in the eyes. The astonished lord said: "Why, I have never heard such a prayer as that. I wouldn't mind if you would pray some more." Harris said: "I will pray more on one condition." "What is that?" "That you kneel down, too," said Harris. "I will," said the lord, and down he went. He was converted that evening.

Didn't Need Christ. (345)

Is. 64:6; Matt. 26:41; Cor. 10:12.

A young business man, whose wife had just died, was visited by a Christian friend who urged him to receive the comfort that would be his by accepting Jesus Christ. Although the young man was quite tender and received the exhortation appreciatively he refused to take the step saying, "I don't need Jesus

Christ. I am strong enough." Only a few months afterward this Christian friend was called to this same home to comfort four orphan girls for their father was a suicide. He had changed one little figure in his accounts and the inspectors found a deficit of \$250,000.

There is no one strong enough to do without Him.

A Criminal's Advice. (346)

Acts. 24:16; Prov. 4:25; Luke 19:8.

Van Hissing, the Chicago real estate operator, who was convicted of forgery and sent to Joliet was once known as "Honest Pete." He gave this advice to young men a few days ago:

"Be honest in small things; all criminals begin by practicing small dishonesties."

"Do not permit your conscience to become calloused. Once this occurs the fall will be certain."

"Be economical, and never risk other people's money in a venture, no matter how certain success may seem."

"Once you commit a wrong, make restitution immediately, for delay means ruin, maybe death."

Self-Sacrifice. (347)

Rom. 15:1, 2; 1 Cor. 10:23-24; Phil. 2:4;

Rom. 11:12.

Joseph Fels, the Jewish millionaire soap manufacturer, is engaged in the extraordinary task of spending a large part of his time and fortune in order to make millionaires impossible. "I want to make me impossible," he humorously puts it. He is an ardent single taxer and owes his discipleship to Henry George's books and contact with Keir Hardie. "I've been a Single Taxer ever since I read George's books. I've seen the cat for years. But I didn't do much till I was converted. And, strange to say, I was converted by a Socialist. Single Taxers and Socialists don't agree; too often they fight. But it was Keir Hardie who converted me to the Single Tax or, as I prefer to call it, Christianity. I came home on a ship with him once and I noticed that he never thought of himself. We were together all the time, all those long days at sea, and we talked about England, America, politics, business—everything; and I talked and I thought of myself. But Hardie didn't talk of himself, and I could see that he never thought of Keir Hardie. He was for men."

"Once," relates Lincoln Steffens, "when Fels had been stating his proposition at length, a listener who was impressed by the genial humor, the profound kindness and the serene wisdom of this little Jew turned to him quietly and said:

'Fels, the Jews call themselves the Chosen People; the world has acknowledged the title, and I, for example, am willing now, in your presence, to admit that they are indeed the chosen. But what are they chosen for?'

"The Jews?" said Fels, with a careless wave of his arm. "The Jews were chosen to introduce Christianity."

The scripture indicates that this is to be their mission some day. The words of Fels are prophetic. Perhaps the day is nearer than we think.

Illustrations From the German

BENJ. SCHLIFF, BUKAREST, ROUMANIA.

Seeing with the Heart.

John 20:29; 2 Samuel 12:23.

(348)

What is faith? What is hope? Many definitions have been given in answer to these questions, but few more to the point than those given by natives of King William's land. Missionary Hoffmann had related the story of Jesus, and one of his listeners had asked, "whether he had ever seen Jesus." "No," said he, "but I know positively that he lives." The man went away thinking deeply. After some time he returned and said: "Am I not right, missionary, you have not seen Jesus with your eyes, but you have seen him with your heart?" This is the vision of Faith!

This same missionary had to send his children to Germany for education and a short time afterward his wife died. One of the heathen said: "How can you bear all that?" Mr. Hoffmann answered: "I know that I shall see my loved ones again, even if they have died." The native was astonished at the reply, but then he said: "You Christians are to be envied; you can see through the horizon." What a fine definition of Christian hope!

The Wages of Sin.

(349)

Rev. 20:10, 15; Rom. 6:23.

John Thomas, a missionary of India, was once accosted in the presence of many natives by a Brahman, who said: "Do you not preach that the devil leads men to sin?" "Yes," answered Thomas. "Then without doubt," argued the Brahman, "all the guilt of sin must be laid upon him and man goes out free." The faces of the natives gleamed with joy at the wisdom of the Brahman, but just then Thomas noticed a boat with several people on a stream nearby. With the adroitness of mind for which he was known, Thomas said to the Brahman: "Do you see that boat? If I were to send some of my friends over there to rob and kill those men, who would have to bear the penalty of the law? I, who instigated the crime, or they who carried out my suggestion?" "Surely," said the Brahman, "you would have to suffer the penalty of death together." "Very well, Brahman," concluded Thomas, "if you sin with the devil you will surely be punished with him." This argument holds good in civilized countries as well as in India.

There is Another Life.

(350)

Matt. 7:14; Matt. 25:46; John 5:24.

Prof. Dr. Paulus, of Heidelberg, was an avowed agnostic, who denied everything supernatural as well as the immortality of the soul. When his last fatal sickness befell him, he declared with outward calm, that he would now die. On the day of his death he lay for several hours without a sign of life; no one thought he would speak again, but suddenly he tried to raise himself up, he opened his eyes, seeming to see things which the bystanders could not see and crying out: "There

is another life," he fell back on his pillow lifeless.

The Sabbath.

(351)

"The week days are to me like smoke-blackened rooms, the Sabbath is like a bright window through which one can look far out into the world, aye, even into the eternal world. In past days we were won't to say: Give the soul its Sabbath! Now we say: Give the Sabbath a soul! It is not only a rest day, it must be more. The week is a dark and dreary desert, the Sabbath is a Jacob's ladder, upon which many a soul mounts up to heaven."—(From a book by Rosegger).

Forsaken.

(352)

Is. 27:10; Jas. 49:15.

In the cemetery at Bad Ems, an erstwhile Monte Carlo is a child's grave, upon which is a cross with the inscription: "When my father and my mother forsake me, then the Lord will take me up." The circumstances in connection with this case are as follows: A Russian and his wife, who had lost much money at Wiesbaden at gambling sat at a table in one of the gambling hells putting up one gold piece after the other. They had borrowed the money at Wiesbaden and then decamped and now the police were on their track and in the hotel lay their child very ill with croup. A visitor approached them and whispered: "The nurse wishes me to tell you, your child is dying." "I will come directly," the father answered, and went on playing. A second waiter came to the mother with the same message. She too, was heartless enough to give the same answer as her husband and to stay at the gaming table with him. Ten minutes more,—the last gold piece gone, the child suffocated, the parents arrested. The nurse alone sat by the dead child, weeping as if her heart would break. A Christian gentleman, hearing the facts as stated, ordered a casket, buried the child and placed the cross with the above inscription on the grave.

Wrong Praying.

(353)

Matt. 26:39; Luke 11:1.

a. In Saxony there lived a rich landowner who had an only son, but this child developed into a very fine boy and was admired by everyone for his great physical beauty. He was suddenly attacked by a deadly disease and in spite of all the skillful physicians could do, the end seemed very near. The distressed father prayed very earnestly for the child's recovery and closed his prayer with the words: "O God, I cannot let you have the child." It seemed to him that his prayer would be answered for an inner voice seemed to say: "Well, if you do not wish it differently, you may keep your son." In spite of this favorable answer, he experienced no special joy because of it.

The child lived, but not as before his illness, a source of happiness for his parents,—he grew up a thankless and unloving son, who caused his parents many a heartache in their old age.

God Gives What is Needed. (354)

b...“Oh, that I had wings so that I could fly,” said Chas. Wesley once. “Brother,” replied John Wesley, “when God wishes you to fly, he will supply the wings so that you can.”

355—“Two heavens are mine,” a true Christian gentleman was wont to say, “The one I have and the other I am to have.”

356—Ground for Optimism. Professor Hilty, the famous Swiss statesman and author, was an optimist, but his optimism he grounded upon the victory of Christ. He said: “If I could not believe the actual resurrection of Christ, I’d long since have become a pessimist.”

357—God is not mocked. Engineer Richter was an Apostle of the Freethinkers. At one of their conferences in Zurich he made the blasphemous remark: “If there is a God let him do something to me.” He received the answer to this challenge, for he was taken to the insane asylum Burghoelzli near Zurich with shattered mind not very long after.

358—A remedy against discontent. A man of much experience wrote to a discontented

youth: “Remember: (1) No one has everything; (2) No one has nothing; (3) Everyone can have the best (heaven and salvation).”

The Fear of the Lord. (359)

Ps. 111:10; Eccl. 5:7.

Fenelon, one of the saints of France, tutor of the Duke of Burgundy, a nephew of Louis XIV, had very good success with his charge principally because he sought to instill into the mind of the young Duke, the fear of the Lord as the beginning of wisdom. Once, when his pupil tried to deny an act of disobedience, Fenelon reminded him of the presence of God and asked him to tell the truth. The Duke flew into a fearful temper, but said at last: “If you ask that way I cannot deny, I did it.”

The Voice of Conscience. (360)

Matt. 3:10; Luke 13:7.

A farmer had led a godless life, but at last his conscience awoke and accused him. He went even deeper into sin in order to stop the accusing voice, but to no avail. He had to cut down a tree and while at this, he suddenly remembered a verse, long forgotten: “And now also the axe is laid unto the root of the trees,” etc. “You are such a tree, and deserve to be hewn down and thrown into the fire,” cried the inner voice and straightway uncovered his sinful heart. From that hour on he determined to take heed and seek his soul’s salvation.

Illustrations from the Field of Science

REV. H. E. ZIMMERMAN.

Beauty. (361)

Prov. 23:7, Matt. 28:3; Prov. 15:30; Rev. 1:16.

A London beauty specialist, who is said to be achieving wonders in his profession, advises his patients to “think beauty” if they wish to become beautiful, and to emphasize and cultivate whatever few admirable traits they may have.

There is nothing new whatever in this theory. It is a well established scientific fact that the human face is affected in its expression by one’s thoughts. A study of the faces of wicked and godly people will prove this. “As he thinketh in his heart, so is he.” The constant meditation upon spiritual matters will produce that higher form of beauty of life and character which is infinitely superior to physical beauty.

The Bible as a Light. (362)

Psa. 119:130; Zech. 14:7; Job 22:28; Psa. 43:3; Psa. 119:105.

A practical demonstration of the utility of a new departure which, it is claimed by railway officials, will effectively prove the solution in a large degree of the railway collision problem, was made recently on the Chicago, Milwaukee & St. Paul railroad near Chicago. The device consists of an exceedingly powerful headlight, which not only perfectly illuminates the track

with an intensely brilliant light shaft of light for a distance of a mile, but also embraces the striking and novel feature of a beam of light of almost equal brilliancy penetrating over seven hundred feet above, which can be clearly seen ten miles distant. It is thereby possible for approaching trains to absolutely locate each other by this vertical shaft of light, though miles apart, and it is this feature which railroad officials claim will eliminate the possibility of collision. This vertical beam will, in hilly country especially, where curves in the track are numerous, so positively fix the location of trains that nothing but carelessness on the part of enginemen will permit a collision.

The darkness of ignorance and heathenism is dispelled by the entrance of God’s word, which giveth light. If God’s word is hidden in the heart it is easy to see and keep away from danger.

The Insecurity of Evil. (363)

Numb. 33:23; 1 Cor. 4:5; Heb. 4:13; 1 Sam. 15:14.

It is said that the Bank of France has an invisible studio in a gallery behind the cashiers, so that at a given signal from one of them any one suspected can instantly have his photograph taken without his knowledge. The camera has also become very useful in the

detection of frauds, a word or figure that to the eye seemed completely erased being clearly reproduced in photographs of the document that had been tampered with.

A silent, but awful, record is constantly being made by God of every thought, word and deed of the evil-doer. He will stand self-condemned at the judgment bar of God by this evidence, which he little dreamed would ever be produced against him.

The Fallacy of Evil. (364)

Numb. 32:33; 1 Cor. 4:5; Heb. 4:13; 1 Sam. 15:14.

Not many months ago, when it became known that Dr. Crippen, the American physician who murdered his wife, had taken passage across the ocean, aerial messages swifter than lightning, conveying a minute description of the man, were sent to every ship on which he might have sailed. As a result, Dr. Crippen, ignorant of the fact that his identity had been disclosed, walked into the arms of detectives when his steamer landed.

While the alleged criminal felt secure from observation, and confident of retaining his liberty, the mysterious forces of nature were working against him. He was hunted down by the unseen, silent currents and the very ether proclaimed him to the world. Instead of landing inconspicuous and unknown, he stepped ashore as if in the focus of a vast searchlight.

Truly, the way of the transgressor is hard, but it is doubly hard now that the miracles of science have been applied to the detective art. Under the complex and highly developed system of modern detection the fugitive from law finds his chances for escape growing slimmer day by day.

Fragrance of a Godly Life. (365)

Acts 4:13; 1 Tim. 4:8.

The persistence of some odors is truly wonderful. The famous mosque of St. Sophia in Constantinople is always fragrant with the odor of musk, and has been so ever since it was built in the ninth century, the curious thing being that nothing is done to keep it perfumed. The solution of the seeming mystery lies in the fact that when it was built the stones and bricks were fixed with mortar mixed with musk.

A godly character is as permanently fragrant as the odor of musk in an oriental mosque.

Nothing Hid from God. (366)

Prov. 15:3; 2 Chron. 16:9; Acts 26:26; Matt. 10:26.

A German Professor of Chemistry has invented a contrivance which enables us to see particles 200-billionths of an inch in diameter. These particles are much smaller than germs. For instance, if an ordinary germ were enlarged to the size of ten to fifteen feet or a blood cell to twenty-five feet, these particles in proportion, would range in size from a pin-head to a nailhead.

These particles are so infinitely small that the most powerful microscopes were hitherto unable to make them visible to the eye.

God's eye, wandering to and fro through the earth, can see every atom which he created. This illustration also may help us to understand how many sins which we call trifling are magnified in God's eyes.

The Strength of Evil. (367)

2 Tim. 4:18; Matt. 6:13; Col. 1:13; Phil. 4:13.

In a gun-factory a great bar of steel, weighing five hundred pounds and eight feet in length, was suspended vertically by a very delicate chain. Near by a common bottle-cork was suspended by a silk thread. The purpose was to show that the cork could set the steel bar in motion. It seemed impossible. The cork was swung gently against the steel bar, and the steel bar remained motionless. But it was done again and again and again for ten minutes, and lo! at the end of that time the bar gave evidence of feeling uncomfortable; a sort of nervous chill ran over it. Ten minutes later, and the chill was followed by vibrations. At the end of half an hour the great bar was swinging like the pendulum of a clock. No man is mighty enough, in his own energy of will, to feel secure, if he is exposed to a constantly repeated influence for evil.

The New Man. (368)

Eph. 4:24; 2 Cor. 5:17; Jno. 3:5-8.

The U. S. Department of Agriculture has been experimenting for some years in an effort to produce an orange which will grow in northern climates, and has recently met with success. Tangelo is the name of the new orange. How was it produced? By plant marriage. The wiry, tough, sour little orange of Japan was married to the luscious Florida orange. This is only one of the many miracles wrought today by scientists. Surely, it is feasible to think of a miracle wrought in the spiritual realm by the union of God and man. Every day spiritual miracles are being performed, man becomes a new creature as he becomes united through faith to his Saviour.

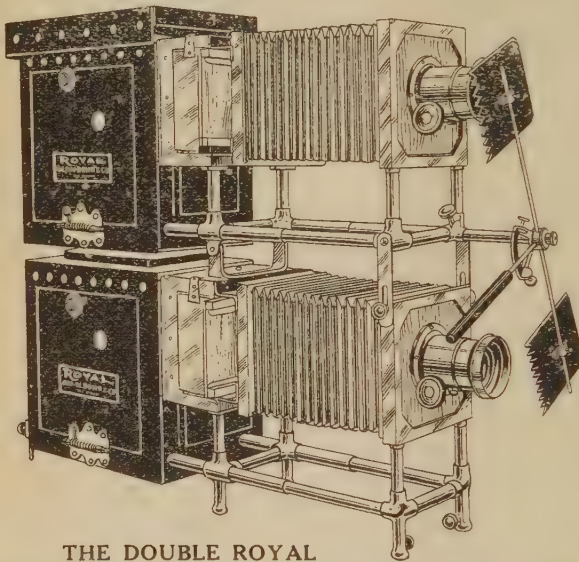
Source of the Christian's Life. (369)

Col. 3:1; 2 Cor. 4:18; Psa. 87:7; Acts 17:28.

The manufacture of air nitrates for use in fertilizing the soil is now conducted in Germany and in Canada at Niagara Falls, as well as in Norway, where it began. The Norwegian works are undergoing enlargement, which will be completed this year, when they will represent investments aggregating \$14,600,000. Saltpeter, nitric acid and several other products are made in connection with the manufacture of nitrates. There is something fascinating to the imagination in the power of chemistry to mine for nitrates in the air and use them to restore the fertility of outworn lands. Contrary to the usual opinion, plants get the greater part of their nourishment from the air. The Christian also gets his real life from above.

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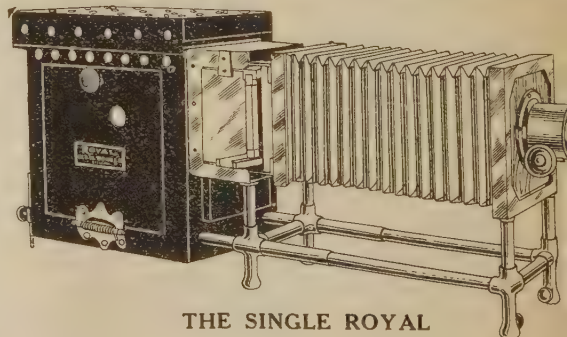
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Illustrations from the Sermons of Alex. Maclaren

Unpleasant Duties. (370)

When Nelson was second in command at Copenhagen, the admiral in command of the fleet hoisted the signal for recall, and Nelson put his telescope to his blind eye and said, "I do not see it." That is very like what we are tempted to do. When the signal for unpleasant duties that we want to get out of is hoisted, we are very apt to put the telescope to the blind eye, and pretend to ourselves that we do not see the fluttering flags.

Differences in Glory. (371)

As the old Rabbis named the angels that stood round the Throne of God by divers names, expressive of the divers forms which the one Divine presence assumed to them, and called one Gabriel, "God, my Strength;" and another Uriel, "God, my Light;" and another Raphael, "God the Healer;" and another Michael, "Who is like God?" so, as we stand about the Christ, we shall diversely manifest his one glory, one after this manner and another after that.

The Christian's Crown. (372)

They used to say that in the days of the first Napoleon every French soldier carried a field-marshal's baton in his knapsack. That is to say, every one of them had the chance of winning it, and many of them did win it. But every Christian soldier carries a crown in his, and that not because he perhaps may, but because he certainly will, wear it when the war is over, if he stands by his flag, and because he has it already in actual possession, though for the present the helmet becomes his brow rather than the diadem.

Burdens; Their Purpose. (373)

In many lands the habit prevails, especially amongst the women, of carrying heavy loads on their heads; and all travelers tell us that the practice gives a dignity and a grace to the carriage, and a freedom and a swing to the gait, which nothing else will do. Depend upon it, that so much of our burdens of work and weariness as is left to us, after we have cast them upon him, is intended to strengthen and ennoble us.

Christian Versus Heathen Inscriptions. (374)

I remember once walking in the long galleries of the Vatican, on the one side of which there are Christian inscriptions from the catacombs, and on the other heathen inscriptions from the tombs. One side is all dreary and hopeless, one long sigh echoing along the line of white marbles—"Vale! vale! in aeternum vale!" (Farewell, farewell, for ever farewell). On the other side, "In Christo, in Pace, in Spe" (In Christ, in peace, in hope). That is the witness that we have to lay to our hearts. And so death becomes a passage, and we let go the dear hands, believing that we shall clasp them again.

Satan Undisguised. (375)

An old medieval mystic once said, "There is nothing weaker than the devil stripped naked."

Sin an Instrument of Salvation. (376)

They tell us that broken bones are stronger at the point of fracture than they were before. And it is possible for a man's sin—if I may use a paradox which you will not misunderstand—to become the instrument of his salvation.

Single Acts Become Habits. (377)

A pin-point hole in a dyke will widen in a gap as big as a church-door in ten minutes by the pressure of the flood behind it. And so every act which we do in contradiction of our standing as professing Christians, and the face of the protests, all unavailing, of the conscience which is only a voice, and has no power to enforce its behests, will tend to recur once and again. The single acts become habits, with awful rapidity. Just as the separate gas jets from a multitude of minute apertures coalesce into a continuous ring of light, so deeds become habits, and get dominion over us.

Prayer and our Wishes. (378)

Stanley and his men lived for weeks upon a poisonous root which, if eaten crude, brought all manner of diseases, but, steeped in running water, had all the acrid juices washed out of it, and became wholesome food. If you steer your wishes in the stream of prayer the poison will go out of them. Some of them will be suppressed, all of them will be hallowed, and all of them will be calmed.

Sighs and Prayers. (379)

Breath spent in sighs is wasted; turned into prayers it will swell our sails.

The Red Line of Promise. (380)

In the crooked alleys of Venice there is a thin thread of red stone, inlaid in the pavement or wall, which guides through all the devious turnings to the Piazza, in the center where the great church stands. As long as we have the red line of promise on the path, faith may follow it and it will come to the temple. Where the line stops it is presumption, and not faith, that takes up the running.

Building Nests in the Rock. (381)

If we build our nests amidst the tossing branches of the world's trees, they will swing with every wind, and perhaps be blown from their hold altogether. But we may build our nests in the clefts of the rock, like the doves, and be quiet as they are. Distractions will cease to distract, and troubles will cease to agitate, and over all the heaving surface of the great ocean there will come a Form beneath whose feet the waves smooth themselves, and at whose voice the winds are still.

Palm Sunday

Through this proclamation of himself as king, this foregleam and prophecy of his exaltation as Messiah, Christ made this Sunday decision day for all gathered at the feast. To the eleven and many other disciples it confirmed a faith which might falter at the cross, but would not fail. While to Judas, the letting slip of this opportunity to set up an earthly kingdom only made more irrevocable the purpose to betray him. To the people, the nation and the city it brought the heavy condemnation of not knowing the day of their visitation, of rejecting their Messiah and blindly putting to death the Holy One and the just.

How much influence the events of this day had in preparing for the wondrous turning to the Lord on the day of Pentecost we may not know, but when the resurrection and descent of the Holy Spirit had made clear not only to the disciples, but to the people what was the real meaning of this foreshadowing of royalty it could not have been without its effect. The offense was that he did not come as an earthly king, and until the Spirit revealed the true nature of his kingdom of peace and righteousness men who would have hailed with gladness an Alexander or a Caesar withheld allegiance from one who came "meek and riding upon an ass, and upon a colt the foal of an ass." Under Peter's preaching and the Spirit's influence, however, thousands came to see their mistake and the more easily became his subjects.

A Lesson in Obedience. (333)

Matt. 21:1-17.

For six months Jesus had set his mind steadfastly on going to Jerusalem to proclaim himself king. That was his rightful place, and he intended to assert his rights, even at the cost of life. Long before this the people had tried to take him by force in order to put a crown on his head. He refused, because to comply would have meant to bring the kingdom down to their ideal. At this time he goes forth boldly to announce his own ideal kingdom, with an effort to lift the people up.

It was Peter and John who went on the Lord's errand to secure the beast on which he should ride. Peter had declared that they had left all and followed him. During the three years of their discipleship they must have learned that it was best to obey him implicitly, and offered no objection when told to take the other man's ass.

When they reached the owner they said just what they had been instructed to say. Too often we compromise ourselves and our calling by apologizing for what we say in the name of the Lord.

"I'll go where you want me to go,
I'll say what you want me to say,
I'll do what you want me to do."

—Religious Telescope.

Echoing Hosannas. (384)

Matt. 21:15, 16.

The priests were angry, of course. How dare anyone come into the sacred house and assume such authority! In certain parts of the Alps, where the people live scattered about as shepherds, there is a beautiful and touching custom, which softens somewhat the dreary loneliness of their solitary life. Just as the sun leaves the valleys, and his last rays faintly gild the snow-capped summits of the mountains, the shepherd whose hut is situated on the highest peak, takes his alpine horn, and with trumpet voice cries, "Praise the Lord." Instantly all the other shepherds, standing at the thresholds of their cabins, repeat, one after the other, the same appeal, until the echo resounds far and wide, from rock to rock, and deep to deep, "Praise the Lord."

And here in Jerusalem the hosannas of the entrance were echoed back by the hosannas of the children in the temple. It is but a faint picture of what will be when all the ransomed sing:

"Bring forth the royal diadem,
And crown him Lord of all."

The Triumphal Entry. (385)

His triumphal entry into Jerusalem on April 2, A. D. 30, the height of his earthly career, suggested that the people had at last caught something of the import of what he had come to say. When the multitude shouted, "Blessed be the King that cometh in the name of the Lord: Peace in heaven, and glory in the highest," when on the morrow the children in the temple cried, "Hosanna to the son of David," he may well have believed that the people had begun to see that the son of David, king though he was, was a king of peace. But to the mind of Jesus, this partial, dim insight into his purpose, on the part of the populace, must have seemed evanescent, for before the end of the week the same people who had been welcoming him, were clamoring for his death. But bittered to Jesus than the defection of the people must have been the evidence given by the disciples that they did not really understand what he had been trying to teach them. Think of the grief to his heart when at the Last Supper, on the last full day of his life, the old, hateful question came up among the disciples as to which should be the greatest in the kingdom of heaven. They had missed the mark once more. How could they carry to the world a message they themselves so little understood?

The events of the next few hours followed fast. Peter denied him, the disciples fled, and if they followed him, followed him afar off, the fickle people were inspired against him by the specious reasoning of the Pharisees that he was overturning their religion; the whole city came to deride him as he hung on

the cross. Apparently defeated, dying, his message, so far as human mind could forecast, lost to the world, since there was no man to carry it, to all human appearances he felt that he had failed; he seemed to lose his faith in the very nature of things, and, in the depths of the bitterest tragedy of the ages, there was wrung from him the cry, "My God, my God, why hast thou forsaken me?"—Christian Work and Evangelist.

Palms and Thorns. (386)

Life is a mixture of palms and thorns. They grow in the same garden and are often cultivated by the same hands. It requires no more effort to grow one than the other. Palm culture is the most satisfactory occupation in which one can engage. It is an effort that never fails. With thorns this is not true. They pierce the very hands that aid their growth. An evil habit is a thorn that one plants in the garden of his own life. It may seem insignificant at first, but the possibilities of hell are in its roots and branches. The worst habits are mental. Their roots are buried deep within the soul. Envy is of this class. There are more thorn points upon the roots of envy than upon its branches. No envious man is ever happy. There are too many prosperous people for his comfort. One meets this type of humanity so often. It finds a reason for all success outside of honor. That man has planted a thorn within his own heart. It may give another pain; it will certainly react and pierce him. Sin is the generic name for thorn culture. There are different species, all traceable to the one common stock. He who sins dies to his own manhood. He fosters a thorn that is yet to pierce him through.

Palm growth finds its highest efficiency in the Christian religion. The ancients said that from the blood of Hyacinthus sprang a flower. The thought illustrates a beautiful truth. From the blood of the Christ sprang a thousand palms, with which we may beautify and render more joyous this way of life. We all have in a measure the happiness of others in our own hands. Whether they step upon a thorn or a palm lies with us. A kind word is a palm leaf. It costs nothing and may mean so very much. It is an unfortunate experience, and yet one common to all, that we often find our palms, where the Christ did his, outside Jerusalem.—Presbyterian Journal.

Palm Sunday as a Decision Day. (387) Matt. 21:11.

The first Palm Sunday was the first great decision day in the history of the church. Up to that time individuals here and there, brought within the immediate circle of his personal influence, had surrendered themselves to our Lord's leadership; but there had been no great movement of considerable numbers in his favor.

2. But on this day the solid mass of Judaism began to break up, as ice-bound rivers burst their chains in spring and move with tumult and flood toward the sea. When Jesus, sitting upon the lowly beast of burden provided for him, turned towards Jerusalem, long

repressed convictions broke forth into vocal expression. Men who doubted where they stood suddenly "found themselves," and preceded or followed the Saviour as open and confessed followers from this hour. And when he was come to the temple itself, even little children burst into glad acclaim, shouting their welcome in every form which suggested itself from the Messianic Scriptures which they had heard in the house of God.

But while the day broke the silence of their friends it also awoke the maledictions of their foes. The ruler who had half inclined to believe could not stand this popular outburst which seemed to disregard all rabbinical authority, and he hurled his scorn at one he had been before half disposed to follow. Scribes who had listened with some show of respect to his claims based upon their own holy books, now swung about, like sloops in a squall, and came down on him with a rush and intent to do him harm. The crowd's plaudits were answered by aristocrats' frowns. The line was drawn that day which divided friend from foe, and, humanly speaking, without Palm Sunday Pentecost had been impossible.

3. Such crises have repeated themselves throughout all the ages in the progress of Christ's church. No good cause unfolds its leaves silently like a flower. It gathers strength in secrecy and then bursts forth in confession and organization. There is always a reformation before a reformation. For generations it may be Abelard reasons which Bernard sings. But then comes a time, which Luther lets loose the thunder bolts, and the front of civilization changes, and the new era is at hand.

4. In such crises of religion it is often the humblest factor which bulks largest. Had any of the world's artists been called to picture such a scene as that in the temple on the first Palm Sunday—without reference to the gospel story—they would doubtless have thrown into the foreground Joseph of Arimathea with his retinue of liveried servants, and Nicodemus in his official robes, and St. John with his face of heavenly calm. But the evangelist consigns all these to the shadows, and in the foreground ranges all the little children who praise seem so contemptible to the Sanhedrin and so precious to the Son of God. In the children he saw the church of the future, the church that should stand when the Royal Porch and frowning Antonia had crumbled into dust.

Let the claims of Jesus then be presented at his Father's house upon Palm Sunday, but let the disciple remember that upon every Sunday the child may well occupy the front pew. Whatever the value of an old man's service, will soon be a thing of the past. But the children are just preparing for life. The soul-reach in the week of our Lord's passion is the soul of the child. There may be much that fails to understand, but he can understand that Jesus loves him and commands his allegiance. He can understand that Jesus accepted praise with more manifest approval than the praise of children.

Good Friday

Messiah's Work Finished. (388)

"It is finished." John 19:30.

I. The humiliation and sufferings of Christ were finished.

1. His humiliation was profound. He became man—poor—had not where to lay his head.

2. His sufferings were intense, arrayed in mock royalty—was crucified.

3. But the sufferings and humiliation of Christ were now terminated.

II. The prophecies of the Old Testament were now fully accomplished.

1. The prophecies had predicted all the remarkable events in the Saviour's life. Birth—rejection by the Jews—meek in suffering—numbered with transgressors—bone not to be broken.

2. These prophecies received their full accomplishment.

III. The Mosaical dispensation was now forever abolished.

1. It was only a typical dispensation.

2. It was abolished; oblation and sacrifice ceased; vail of temple rent; indication of divine authority for its abolition.

3. The Jews no longer the exclusive objects of divine favor, gospel to be preached to Gentiles also.

IV. The redemption of the guilty was now completed.

1. Man required redemption.

2. Justice and veracity of God required satisfaction for sin.

V. The empire of Satan was forever destroyed.

1. The world was in bondage to Satan—led captive by him at his will.

2. This enemy was conquered by Christ—his temptation in the wilderness—when he expelled him from those whom he had possessed—at his cross.

The Group Around the Cross. (389)

"And sitting down they watched him there." Matt. 27:36.

The scene at the crucifixion. What Jesus saw from the cross. Compare Tissot's painting.

1. The Roman soldiers. The careless, indifferent, unseeing.

2. The faithful disciples. Sympathetic, seeing, loving friends.

3. The curious watchers. The pleasure-seekers and intellectually curious.

4. The persecutors, Scribes and Pharisees. Their taunts are testimonies to him.

"What is our attitude beneath the cross?"

"Beneath the Cross of Jesus
I fain would take my stand."

Behold the Man. (390)

"Behold the man!" John 19:5.

I. The feelings with which these words were and may be uttered.

1. Pity.
2. Mockery.
3. Faith.
4. Admiration.

II. Let us by faith behold the Christ.

1. Behold the Man of dignity.
2. Behold the Man of humility.
3. Behold the Man of purity.
4. Behold the Man of suffering.
5. Behold the Man of glory.

Christ Rejected. (391)

"Not this man, but Barabbas." John 18:20.

The scene is impressively represented in Dore's great picture. The incident made such a deep impression on the minds of the evangelists that it is recorded by the whole four: Matt. 27:16; Mark 15:6; Luke 23:18; John 18:40.

In some of the best manuscripts of the Gospel of Matthew the name of the "notable prisoner" is given as "Jesus Barabbas." Pilate placed the two Jesuses side by side, and then pointing to the Saviour of mankind, clad in a gorgeous robe and crowned with a diadem of thorns, said, "Whom will ye choose, this man or Barabbas?" And they all cried out, "Not this man, but Barabbas." **Vox populi vox Dei**, so it is said; but the people rejected Jesus then just as they reject him now. The voice of the people is too often the voice of the spirit of evil.

They reject the Christ:

1. Because he is pure and good.
2. Because he condemns the ways of sin.
3. Because he stands apart from the world.
4. Because he always speaks the truth.—Author Unknown.

Droop Sacred Head! (392)

Droop, sacred head,
Upon that breast divine;
The strife is o'er,
The victory is thine.

Hush, sounds of earth,
Sink, sink thou mournful sun;
On Calvary's cross,
Lo! mercy's work is done.

Gaze, mortal, gaze,
The Saviour hangs for thee,
Silent in death,
Upon the accursed tree.

Love, holiest love,
Shall earth and heaven atone,
In fadeless day,
From Christ's eternal throne!
—Shapcott Wensley.

The Inscription on the Cross. (393)

John 19:19, 20.

The title of "Jesus of Nazareth, King of the Jews," was a splendid truth proclaimed to the world. The rulers remonstrated with Pilate, but he was obstinate and remained firm. He said, "What I have written, I have written."

The title was written in Hebrew, the tongue of the Jew, the language of devotion, of revelation, of religion; in Greek, the language of culture, of art and of philosophy; in Latin, the language of the law and the government, the language of the officials and the most masterful people the world has seen. These three languages proclaimed to Jew, to Greek and to Roman that here was crucified a King. The centurion whose duty it was to see the sentence of death carried out had seen many men die. There was that in the death of Jesus which made him say: "Truly this man was the son of God."

His kingly title was written in Hebrew, in Greek and in Latin.

1. It was written in Latin, the Latin language representing power, wide dominion, strong, dominating rule. The title over the cross in Latin proclaims to the understanding heart that to the Christ, power greater than that of Caesar was given.

2. The title was written in Greek. Greek was the most widely spoken language of antiquity; it represented thought, science, art and culture. His title proclaimed him king of thought, of science, of art and of culture.

3. The title was written in Hebrew. Hebrew was the language of faith, devotion and revelation. We owe a vast debt to the Semitic peoples. From this small race have sprung influences which have conquered Roman and Greek, ancient and modern. One born of this people changed the cross, the symbol of infamy, to the emblem of the triumph of undying love. In the Hebrew God spoke at Sinai, spoke again to his Son at the Jordan, spoke here by the pen of Pilate, "This is Jesus of Nazareth, King of the Jews," proclaimed such by the language of religion.

The inscription above the cross is complete, spherical, and there is nothing beyond it. Man is intellect, heart and will, Christ was proclaimed King, in the Greek, the language of the intellect, in the Hebrew, the language of the heart, and in the Latin, the language of the will. The supremacy of Jesus was figured forth in that inscription. It was not Plato, the exponent of the intellect, not David, the example of the heart, not Caesar, the emblem of the will, but Jesus Christ, all and in all. God had perfectly filled him, he was the word, the revelation and the manifestation of God. And according as we enthrone that king, or merely give him a half-hearted recognition so shall our lives be. There are various versions of that scene when Charles Lamb, with a group of literary worthies of London, were talking about the great ones of all time, and Lamb said, "If there were a door from eternity into this room and Homer, Shakespeare and Milton entered, how we would stand to receive them." "Aye," said one of the circle, "and if Christ should enter?" "Ah, if Christ should enter, we would kneel."—Rev. Clarence A. Barbour, D. D.

John Struggle is treasurer of Hough Avenue Congregational Church. The congregation evidently knew what it meant to be a church treasurer.

Impulse From the Cross. (39)

At the Inter-Seminary Missionary Alliance held in Oberlin, Ohio, we had a solemn consecration service on Sunday morning. A theological student arose and read these lines: "Jesus, I my cross have taken!" No," I said, "I never took any cross for Christ. 'At to leave and follow thee!' I never left anything for Christ. 'Naked, poor, despised, forsaken.' Yes, my Saviour was that, but I am not."

Is the same true of us? Is this the secret of the world's unevangelization?

Devotion to the Cross. (39)

A brave warrior of the olden times being delayed, prayed to the gods that the battle might not be ended before he arrived. Is it because we are not as brave as we ought to be that we shrink so from the heat and strife of the battle? Is it because we do not have implicit trust in our Father that we shiver and sway when the wild billows surge about us? It must be so, yet the Lord pities our weaknesses and begs us to come unto him, and receive rest and comfort. No matter how stormy may be life's sea, there upon the rugged shore, we may find the Rock of shelter, hidden in its cleft we may always find safety.—Ernest Gilmore.

Indifference at the Foot of the Cross. (39)

"And sitting down, they watched him there." Matt. 27:36.

"Sitting at the foot of the cross," as we generally use the phrase, expresses the highest joy and the sweetest privilege of the Christian's experience. It means adoring love borne forth in gratitude to self-sacrificing love—human delight in divine compassion. So that as we read these words, almost involuntarily we picture a group of beings contemplating the dying Saviour with streaming eyes and reverential hearts.

How different the reality! We think of this group with horror. They are coarse, brutal men—common executioners. This was not probably the first execution at which they had carried into effect the capital punishment. They were used to the fearful scenes. They have done their work; they have parted his garments; now they wait until the victims breathe their last. The scene is typical—wonderfully typical. These men represent a large portion of men, generally, in their spiritual relation to Jesus.

1. What brought them there?

It was not interest in the sufferer, and should say it was not hatred of him. It was to them a matter of business—an engagement for which they were paid. A class of men still watch Christ, for similar reasons, and similar feelings. They constantly see Christ lifted up before them—listen to the story of his sufferings, because in some way it is to their interest to do so. The world accounts it the proper thing to attend the preaching of this Jesus. Alas! for such. Little do they think of the heinousness of the crime of witnessing the sufferings of the Son of God, with indifference from mercenary motives.

2. What they saw and heard. These men saw all this—saw, indeed, and heard everything they know, and much more of the external part of the crucifixion. Heard him pray, groan, endure taunts—promise glory to the thief. In the manner we may paint, in glowing colors, the whole tragedy, and recount every incident, without moving the soul or influencing the heart. Why were they—why are men now un-
 1. They watched in the crowd. Men live in the crowd,—forget their individual needs and dangers—merge themselves into the many. Moved at this sight?

Enter into thy closet! Look on him alone. Let thine heart speak.

2. They did not know the design of all this. It was simply a man suffering. They may have witnessed on the battlefield more harrowing spectacles. No wonder men can watch a suffering Saviour unmoved if they lose sight of the fact of the exalted nature of the sufferer, and the need they have of an interest in his work.

III. The interruption of the watching. There was darkness from the sixth to the ninth hour. The darkness was in one way an aggravating circumstance of his grief—it left him utterly conscious of his abandonment. In another way it was an ameliorating circumstance. Grief craves solitude, so God drew a curtain of the night around his beloved one. God's darkness is often dreaded by us, but it is as merciful a dispensation as Calvary's darkness.—Unidentified.

Crosses and Crowns. (397)

The old crusaders used to wear a cross upon their shoulders, as a badge of service. Beautiful badge! There is a beautiful legend of the martyrs of the Thundering Legion. Forty brave soldiers were called to abjure Christ or

die. One of them said, "Let us ask God to send us forty to our crowns together." They were sentenced to be exposed, naked, on the ice of a lake through an extremely cold winter night. On the shore was a small building lighted and warmed, and into its comforts any one might run. So cold was the night that the people kept close about the fires in their houses. The heroes of Jesus Christ stood in prayer on the ice, or ran about to keep warm, encouraging each other to play the man, and resisting the charm of the warm and gleaming hut on the shore, till they fell benumbed in their last sleep. The soldier who kept the fire on the shore slept and had this vision. He stood and gazed upon the exposed confessors. Then an angel descended with a dazzling crown in his hand; he brought one, and another, and another, until the soldier perceived that he was distributing the diadems of victory to the faithful martyrs. Nine and thirty crowns were brought, but he came not again to bring the fortieth. Then he awoke and said, "What may this mean?" A movement revealed the entrance of one of the confessors who could not endure, who sought the relief of the fire. Then he who had dreamed went forth and took the place of the apostate. The sufferers were unconscious; others were praying, "Forty wrestlers we have entered the arena; let forty victors receive the prize." He aroused the judge, professed that he was a Christian, received the same sentence as the others, and stood among them awaiting the coming of the angel with the fortieth crown. Morning at last broke. A few survived. Their limbs were broken, and all were cast into a fire and burned.

What a beautiful lesson the legend teaches, although we shrink from learning it.—Ernest Gilmore.

Easter

With the advent of Easter, the Christian world passes out of the contemplation of the offerings and sorrows of Christ, to the joyful claim of his day of triumph. Not merely does spring awake in nature and give indubitable evidence of the glory of the summer and the autumn bounties, but the hope of men for the incoming of the golden age of righteousness and blessing is stirred to profounder faith by the recurrence of this glad festival. Every Easter marks an advance towards this consummation. Every return of the festival erects another milestone for the slow but sure approach of that glad day when "at the name of Jesus every knee shall bow and every tongue confess that he is Lord." If we do not believe that this is so then we declare that Christianity is a failure, that Christ's mediatorial work has come to naught, and instead of being victorious over death and hell and Satan, these enemies of his have forced him to renewed time and to final defeat. No Christian would for an instant acknowledge this. "He must reign until he has put all enemies under his feet," is his promise, and "God is not slack

concerning his promise as some men count slackness." The final and absolute triumph of the kingdom of God is, therefore, assured. Easter Day is the one day in the year that most emphatically and vividly emphasizes this assurance. It is, therefore, very meet and fit that on this day above all others the Christian church of every name and nation, filled with the conviction of the coming glory which shall be hers and her Lord's, should use every means in her power to declare to all the world her glad assertion. The Lord is risen indeed. Hallelujah!

Suggestive Texts and Topics. (393)

Christ the First-Fruits: "Now is Christ risen from the dead and become the first-fruits of them that slept." 1 Cor. 15:20.

The Conquest of the Grave: "O grave, where is thy victory?" 1 Cor. 15:55.

Making Appointments in the Hereafter: "Today shalt thou be with me in paradise." Luke 23:43.

The Gate of Life: "Who hath abolished death, and brought life and immortality to light through the gospel." 2 Tim. 1:10.

Christ's Death a Voluntary Act: "Therefore doth my Father love me, because I lay down my life, that I might take it again." John 10:17.

Three Early Easter Inquirers: John 20:1, 2.

The Invitation of a Risen Host: "Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord." John 21:12.

The Resurrection a Necessity: "And said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day." Luke 24:46.

The Earnest and the Harvest: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order. Christ the first-fruits; afterward they that are Christ's at his coming." Cor. 15:22, 23.

The Resurrection an Attestation of the Divinity of Christ: "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom. 1:4.

Old Testament Intimations of the Resurrection of Jesus: "He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption." Acts 2:31.

Death not a Divine Mistake: "Lord, if thou hadst been here, my brother had not died." John 11:21.

Paul's Longing: Phil. 1:21-26.

Our Earthly House: 2 Cor. 5:1-5.

Job's Triumphant Faith: Job. 19:25-27.

Hezekiah's View of Death: Isa. 38:1-32.

Paul's View of Death: 1 Cor. 15:42-55.

Resurrection in Prophecy: Hos. 6:1-11.

Resurrection Attested: 1 Cor. 15:1-11.

Resurrection Challenge: John 11:18-24.

Resurrection Faith: 1 Cor. 15:12-28.

Resurrection Hope: 1 Thess. 4:1-18.

Resurrection Joy: Luke 24:13-35.

Resurrection Holiness: Col. 3:1-17.

Resurrection Power: Acts 2:22-36.

Resurrection Victory: 1 Cor. 15:42-58.

Resurrection Conquest: Rev. 19:6-21.

The Power That Raised Jesus. (399)

"The eyes of your understanding being enlightened." Eph. 1:18-20.

The resurrection of Christ as the standard of power. Three essential elements enter into man's full salvation:

1. The regeneration of the soul, "Ye must be born again."

2. The upward tendency of the new life.

3. The ascension of the new life—new thoughts, new principles, new aspirations.

4. The efficient cause of it all, the Holy Spirit.

Application—Let the risen Lord touch your life.—J. F. Carson, D. D.

When it Was Yet Dark. (400)

John 20:1.

The first Easter sermon was preached by a woman, one Mary Magdalene, who came to the sepulchre that first Easter morning "when it was yet dark."

There is much meaning in the statement that

"it was yet dark" when she and "the other Mary" came to the sepulchre. Of course, the words refer exclusively to the natural darkness which shadows still lingered about the gates of morning, as if to prolong and deepen the gloom of those dreadful hours. It is but fair to say it was "yet dark" in more ways than one, and in a sense which is painful to contemplate, even at this distance from the lingering gloom of that eventful morning. It was "yet dark" in a moral sense. The shadows of night were reluctant to recede—seemed to resist the approach of day whose coming was to include the infinite eternal triumph of life over death, righteousness over sin, Christ over Satan, heaven over hell. It was "yet dark" in the sense that these women, the immediate disciples, to say nothing of the thousands whom he had healed and helped out of sickness and sin, and some even out of clutches of death, were in a state of personal bereavement.

When those whom we love depart this life, are deeply distressed, and that in spite of a belief in the blessed immortality, the tainting power of which these sorrowing souls did not yet fully apprehend. The death of Jesus was a sore bereavement to all these near and dear ones, including his mother. In all of these sore and sensitive hearts it was yet dark, close to the limit of despair; but it was darker—in a spiritual sense. From the viewpoint of redemption, at least so far as the Galilean was concerned, it could not have been darker. Cleopas voiced the despairing sentiment of the whole fraternity of believers when he said: "We trust that it had been he who should have redeemed Israel." We see by this statement that it was still desperately dark to these disciples in the evening of the same day.

But it was not to stay dark. This was Easter morning! How much that means!

The First Easter Sermon. (401)

"Mary Magdalene came and told the disciples that she had seen the Lord." John 20:18.

Mary Magdalene preached the first Easter sermon, and this was her text: "I have seen the Lord."

1. That was not only an appropriate text, also a central and substantial one, because it enabled the preacher to speak from personal experience and observation, and that concerning a very event on which the hope of the world was hinged. But for the fact that she had seen the Lord, there would have been no Easter, and no sermon would have been a funeral discourse; that is to say, but for the fact of the resurrection and the appearance of the Lord to her, there would have spoken of his death and burial. In lieu of death there was life, and instead of a dead teacher there was the living Christ. This made a world of difference—an eternity of difference, in fact.

2. This first Easter sermon was preached on the first day of the week, and by the one who first at the tomb with the "other Mary." These first things come first in the development of the Easter story, which grows in interest and power as the years go by.

3. The point of this first Easter sermon, the path of Mary Magdalene's preaching, so far as we are now concerned, is to be found in the spiritual translation of the text. Have we seen

Lord? Has he called our names, and have we re-
sounded, "Master?" Has he presented to us his
sides and his sides, and were we glad when we
saw him? Yea, us hath he quickened, who
were dead in trespasses and in sins, and hath
united us up together. "We have seen the Lord."

The Traditional Stone. (402)

"The angel . . . rolled back the stone
and sat upon it." Matt 28:1.

Two fragments, said to be parts of this very
stone, are shown to credulous pilgrims to Jeru-
salem. One piece is in the outer chamber of the
sepulchre chapel in the great Church of the
resurrection; the other is built into the altar of
the Armenian chapel of Christ's Prison in the
traditional house of Caiaphas on Mount Zion.

Doubts Ended. (403)

There is a quaint legend which tells how, some
years after the event, St. Thomas was again
troubled with agonizing doubts as to our Lord's
resurrection. He sought the Apostles, and began
to pour his soul's troubles into their ears. But
the first one, then the other, looked at him in aston-
ishment, and told the unhappy doubter that he was
sorry for him, but really he had so much to do he
did not time to listen to his tale. Then he was
vain to impart his woes to some devout women.
But they, as busy as Dorcas, and in like em-
ployment, soon made him understand that they
had no leisure for such thoughts as these. At
last it dawned upon him that perhaps it was be-
cause they were so busy that they were free from
all doubts by which he was tortured. He took
the hint: He went to Parthia, occupied himself in
preaching Christ's gospel, and was never troubled
with doubts any more.

The Glad Intelligence. (404)

We read that in the cities of Russia, at the be-
ginning of every Easter day, when the sun is
rising, men and women go about the streets greet-
ing one another with the information: "Christ is
risen!" Every man knows it, but this is an illus-
ation of how a man, when his heart is full of a
thing, wants to tell it to his brethren. He does
not care if the brother does know it already; he
does and tells it to him again. And so when the
truth of Christ's gospel shall come so home to
each and every one of us, that all men shall be
led with the glad intelligence, and tell the story
of how men are living in the freedom of their
heavenly Father, it shall not be needful to have
revival of religion.—*Phillips Brooks.*

The Continual Proof. (405)

The continual proof of the resurrection of
Jesus is the growing Kingdom of God. That he
is alive forever more, the centuries since Calvary
testify to earth's sinful and sorrowful millions.
The cross is the sign of his conquering presence
in the world which he died to save and rose to
redeem. Christianity is inexplicable as a force in
civilization without a present living Christ. The
faithful in the Church of Christ are not clinging
to a sepulchre containing a mummy, but are fol-
lowing a leader who has conquered death, and is
leading his followers to high and holy service in
the conquest of the world for God and righteous-
ness.—*Christian Intelligencer.*

The Voice of God. (406)

The conviction of immortality is God-given and
every true Christian knows by direct revelation that
there is a life beyond the grave, and that that life
extends through all eternity. Be your eloquence
ever so persuasive, your argument ever so shrewd,
or your logic ever so clear, you cannot rob the
true Christian of his faith in a future life. God
put it there and it stays there, just so long as
there is a spark of life in the soul of man. For
what philosophy, logic or science can undermine
the faith of a soul that has had this vision.

I spoke to my God

As I knelt in prayer,

And I said, "Thy care

Is our guard and guide,

Is she 'neath the sod

Who they say has died?"

And the answer came as a trumpet calls:

"She abides with me in the heavenly halls."

Life From Death. (407)

"He that was dead came forth." Lazarus'
death seemed an irreparable calamity; but the
chief mourners themselves must have thanked
God for it when they saw the outcome. Some-
time ago a hurricane devastated the rubber plan-
tations in a certain section of Central America.
It seemed at the time an unmitigated evil, but lo!
from the ruins sprang up young trees so much
greater in number as to make the plantations sev-
eral times more productive. The owners are now
thanking God for the devastation they first
thought meant ruin. Could we but see the end
from the beginning we would praise him for much
at which we now bitterly rebel.—*Authority, United
States Consular Report.*

The Tenement Going to Decay. (408)

John Adams, in his extreme old age, was
visited by Daniel Webster, who said "How are
you today, Mr. Adams?" The old man said, "I
am living in a tenement that is rapidly falling into
ruins, and the landlord will not make any repairs."
This, of course, was not exactly true. If re-
pairs had not been made in the failing body every
day it would immediately cease to hold its living
inmate; but it was true that God would not make
any repairs for the body that would continue it
as a suitable house for an immortal spirit. And
when the tenant was removed, the house would
quickly go to decay. But what matter about the
earthly house, if the inmate has gone to inhabit
another body which God will give him, fashioned
like unto Christ's glorious body? Phil. 3:21.

The Easter Victory. (409)

"His words they are spirit and they are life."
Why? Because he is life. Jesus said, at the
grave of Lazarus, "I am the Resurrection and the
Life," and he demonstrates his word by saying,
"Lazarus, come forth." O, the kingliness of his
word, the limitless power of Jesus Christ. Let
us listen to the testimony from saints in all lands
today of his power to lift up—to save. If there
is one note in that heavenly choir struck by angel
voices a little deeper and richer than all other
chords in the music, it is given when the saint on
the earth is standing beside an open grave, be-
wildered with the fact that the loved one will
never speak on earth again, when that bereaved
one can say, "My heart is breaking, but Jesus
Christ is the Resurrection and the Life, and I
shall have my loved one again."

Some Suggested Topics for the Church Prayer Meeting

Topic: The open door before the young.

Scriptures: 1 John 2:12-17.

Plan for the meeting: As doubtless many young people of your church will soon graduate from high school and college, devote this meeting to praying for them, and giving them counsel for their future course in life. Teachers should be requested to be present and say something to the young people. Messages may be obtained from the young people that are away from home at school.

Topic: A study of "the way."

Scripture: John 14:6.

Plan for the meeting: Let the leader quote some of the Old Testament passages on roads to show how imperfect and insecure they were. Then references might be made to the Romans as road builders. Let him make the point of "security" in referring to Christ as the way. Others, to whom the work has been assigned a week beforehand, may bring out the following thoughts:

1. The purpose of a way: destination. Compare this with Christ's definite aim in leading men to the Father here on earth, and to heaven at last.

2. The plainness of a way. Compare "the simplicity of Christ," 2 Cor. 11:3. "The way-faring man, though a fool, may not err therein."

3. The breadth of the way. "Whosoever;" room for all. The "breadth" of the love and spirit of Christ. Walking "in Him" we attain this same breadth.

4. The narrow way. Matt. 7:13, 14; Luke 14:25-27. Christ's conditions are strict. Sin must be laid aside, and every love that hinders.

5. The only way. Acts 4:12. Salvation is thinking God's thoughts. Obviously there is only one way to do that. Nothing can save the man who acts and thinks differently from Jesus.

Topic: What Christ said about the kingdom.

Scripture: Matt. 13:24-33, 44-52.

Plan for the meeting: Assign to the different attendants at the meeting the various passages in which Christ speaks of the kingdom, and ask each to read his selection in the meeting, and tell how it applies to our own times. Have prayers for the coming of the kingdom in our own hearts.

Topic: What is heaven like?

Scripture: Rev. 22:1-5.

Plan for the meeting: Ask each person present to quote one Bible verse and tell how it bears upon one's thoughts of heaven.

Topic: Signs of the coming of the kingdom in our own land.

Scripture: Acts 2:1-12.

Plan for the meeting: Get different members of the church to give accounts of the various evangelistic movements now in progress in the country or recently in progress, such as the work headed by Dr. Chapman, the work of Dr. Torrey, the work of Dr. Dawson, the work of Dr. Biederwolf, and others. Ask some one to tell what effect this should have upon all the churches. Call for many prayers for the spread of the revival spirit.

Topic: Paul's faithful sayings.

Scripture: 1 Tim. 1:15.

Plan for the meeting: Let the reader cite the

following passages to show the danger to which Timothy evidently was exposed to forget: simplicity of the gospel and indulgence in speculations: 1 Tim. 1:4; 4:17; 6:20; 2:1:13; 2:14-16; 3:14. Emphasize the simplicity of the apostolic gospel as set forth in 1 Cor. 15:1. Then let others deal with the "faithful saying" which clearly are an antidote to the speculative tendency. Thus:

1. 1 Tim. 4:6-9. The practice of goodness.

2. 2 Tim. 2:11-14. Strength to endure.

3. Titus 3:8-11. The profitable life.

Call for personal testimony, writing on a blackboard such questions as: How has practice of goodness helped you? What thoughts have made you strong in trying times? How godliness profited you? and so on.

Topic: The invitation to enter the kingdom.

Scripture: John 3:1-16; Mark 10:13-16.

Plan for the meeting: This should be a special service for children and young people, with 10 directions how to enter the kingdom, and pray that all may accept the invitation. The invitation should be very clearly given, and response of some kind should be sought.

Topic: The Lord in need.

Scripture: Matt. 21:3; 2 Cor. 6:1.

Plan of meeting: Raise the question: In what best can we advocate our Lord's work? Assign such points as these: 1. By prayer (a) for personal consecration and blessing; (b) for the members; (c) for the careless; (d) for the members, that the Spirit may fill all; (e) for the revival; (f) for the pastor; (g) for a prayer atmosphere in the church. 2. (a) By gathering giving information to the pastor concerning the sick; those in need of pastoral aid; strangers; (b) non-churchgoers or neighbors may be personally invited to attend church and send their children to the Sunday School. Invite discussion of these themes as to how they may best be tried into practice.

Topic: "How can we help others into the kingdom?"

Scripture: John 1; 35-46.

Plan for the meeting: Let the leader himself give practical directions for personal work to those that are not Christians, and ask other members of the congregation that have had experience to make suggestions and give practical plans. Pray for prayers that the members of the church be willing to do such work and that the members of the church may be willing to do such work and may have wisdom for it.—C. E. World.

CAN MEMORY BE SCIENTIFICALLY TRAINED?

A conversation overheard in the office of the Dickson Memory School, with a student, convinced me of the efficacy of the methods of the school. A refined and apparently cultured man said, "Mr. Dickson, I have spent years studying music, in this country and abroad, but could not memorize a simple page until I took up your course, and now I have no difficulty in remembering pages and pages of difficult passages." So that time we have been glad to have Mr. Dickson's advertising appear in THE EXPOSITOR. The address is, Henry Dickson, 952 Auditorium Building, Chicago.

Prayer Meeting Topics -- First Quarter

Subjects for 1911 Prayer Meetings.

Comment on the following subjects for 1911 prayer meetings will appear in the Expositor each month. It will be in the form of quotations from famous expositors.

The advantage in using these topics is that the subjects are from "The Master Man," a life of Christ in the words of the Synoptic Gospels. These we furnish at \$3.00 per 100, and given to your members will give them the Bible reading habit. A card with the quarter's subjects will be furnished with each book when requested. The material for a year's prayer meeting studies, and the comments and cards will be published for other quarters if the demand is sufficient.

1. Christmas—His birth	5- 6
2. The Wise-Men	6- 7
3. When twelve years old	9- 7
4. When thirty years old	10-11
5. A time of testing	12-13
6. Early converts	13-14
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9. Jesus and children	16
10. Jesus and riches	16
11. Jesus and caste	17
12. Jesus and laws of life	18
13. We would see Jesus	18

Above are the subjects to be studied at the mid-week meeting of my church.

If I cannot be present I will read the Scripture and pray for its success.

Name

X—JESUS AND RICHES.

What was the ruler's thought that led him to Jesus?

Was anything wrong with his keeping of the commandments?

Why did Jesus set before him such an ideal?

Would Jesus apply such a test in this day?

* * *

The answer was a grievous disappointment to the inquirer. Those commandments and many more he had faithfully and laboriously observed, thinking thereby to attain to peace; and, finding no rest for his soul in the way of legal righteousness, he had come to Jesus, hoping to be shown some better way. And, the teacher of whom he had expected so much, pointed him to the old unprofitable way! Sadly and wearily he replied: "All this I observed from my youth. What lack I yet?"

Jesus made the demand in good earnest, but to suppose that he here makes poverty a universal condition of discipleship were a profound misconception. He dealt with men after the manner of a skillful physician, discovering their diverse plagues and administering to each the appropriate remedy. And so, when the young ruler came to him, he discovered what was the plague of his heart, the canker that was eating into his soul. It was his wealth, and Jesus laid his hand upon it and declared that it must go. Whatever it be that a man prizes most, the Lord claims for the Kingdom of Heaven a prior devotion; and "that man who has anything in the world so dear to him, that he cannot spare it for Christ, if he call for it, is no true Christian."—*David Smith.*

If there was something attractive in the mingled impetuosity and humility of one so young and distinguished, yet so candid and earnest, there was in his question much that was objectionable. The notion that he could gain eternal life by "doing some good thing," rested on a basis radically false.

Jesus, as the youth wanted to do something, tells him of the commandments of the Second Table. Doubtless the mere letter he may have observed, as millions have; but he evidently knew little of all that those commandments had been interpreted by the Christ to mean. And Jesus, seeing his sincerity, loved him, and gave him one short crucial test of his real condition. He was not content with the commonplace; he aspired after the heroic, or rather thought that he did; therefore Jesus gave him an heroic act to do. "One thing," he said, "thou lackest," and bade him go, sell all that he had, distribute it to the poor, and come and follow him.

It was too much. The young ruler went away, very sorrowful grief in his heart, and a cloud upon his brow, for he had great possessions; he made, as Dante calls it, "the great refusal."—*F. W. Farrar.*

How many of us are there who, if ever we cast a careless glance over our lives, are quite satisfied with their external respectability! As long as the chambers that look to the street are fairly clean, many think that all is right. But what is there rotting and festering down in the cellars? Do we ever go down there with the "candle of the Lord" in our hands? If we do, the ruler's boast, "All these have I kept," will falter into "All these have I broken."

We may be sure that it was this man's money which stood between him and eternal life. If something else had been his chief temptation, that something would have been signalized as needful to be given up. There is no general principle of conduct laid down here, but a specific injunction determined by the individual's character. All diseases are not treated with the same medicines. The principle involved is, surrender what hinders entire following of Jesus.—*Alexander Maclaren.*

XI—JESUS AND CASTE.

Why was Zaccheus so anxious to see Jesus?

What was Jesus' purpose in going to the home of Zaccheus?

Which would be the hardest to do of the two things proposed by Zaccheus?

Is the judgment of this crowd ever repeated today?

* * *

Zaccheus was a Jew. A Jew and a tax-gatherer, he was doubly odious in the eyes of his countrymen. He had heard the fame of Jesus, and what appealed to him most would not be the miracles of the wondrous prophet but his kindness to the outcasts. He was nicknamed "the Friend of Tax-gatherers and Sinners," and he actually admitted a couple of tax-gatherers into the company of his disciples. * * * *

It was at once an answer to the crowd and a vow to the Lord. And truly it was a heroic restitution to which Zaccheus pledged himself, far ex-

ceding the legal requirement and evincing his utter penitence and his absolute determination to lead thenceforth a new life. The law claimed only a fifth for the poor, but he vowed a half. In cases of fraud the offender was required to restore the amount and a fifth more; but he vowed, as in the case of theft, four-fold restitution. Already he was a new creature, and the heart of Jesus rejoiced.

One would fain know what passed betwixt Jesus and Zaccheus in the course of that Sabbath which they spent together—the last Sabbath of the Lord's earthly life; but, in the providence of God, it is unrecorded, and the tax-gatherer appears no more on the page of history.—*David Smith.*

Jesus did not despise him: what mattered then the contempt of the multitude? As all that was base in him would have been driven into defiance by contempt and hatred, so all that was noble was evoked by a considerate tenderness. And, therefore, he uttered the vow which, by one high act of magnanimity, at once attested his penitence and sealed his forgiveness. This great sacrifice of that which had hitherto been dearest to him, this public confession and public restitution, should be a pledge to his Lord that his grace had not been given in vain. Thus did love unseal by a single touch those swelling fountains of penitence which contempt would have kept closed forever! Looking on the publican, thus ennobled by that instant renunciation of the fruits of sin, which is the truest test of a genuine repentance, our Lord said, "Now is salvation come to this house, since he, too, is"—in the true spiritual sense, not in the idle, boastful, material sense alone—"a son of Abraham."—*F. W. Farrar.*

And yet Zaccheus was in the crowd that had come to see Jesus. What had brought him? Certainly, not curiosity only. Was it the long working of conscience; or a dim, scarcely self-avowed hope of something better; or had he heard him before; or of him, that he was so unlike those harsh leaders and teachers of Israel, who refused all hope on earth and in heaven to such as him, that Jesus received—nay, called to him the publicans and sinners? Or was it only the nameless, deep, irresistible inward drawing of the Holy Ghost, which may perhaps have brought us, as it has brought many, we know not why nor how, to the place and hour of eternal decision for God, and of infinite grace to our souls?—*Edersheim.*

XII—GREAT LAWS OF LIFE.

Was the scribe's question a sincere one?

What did he understand by the "first commandment?"

What is comprehended in the word love?

What was the real value of "burnt offerings and sacrifices?"

* * *

Jesus taught not that any one commandment was greater or smaller, heavier or lighter, than another, but that all sprang from these two as their root and principle, and stood in living connection with them; that all Revelation was one connected whole; not disjointed ordinances of which the letter was to be weighed, but a life springing from love to God and love to man. So noble was the answer, that for the moment the generous enthusiasm of the Scribe, who had pre-

viously been favorably impressed by Christ's answer to the Sadducees, was kindled. In the moment, at least, traditionalism lost its sway, and, as Christ pointed to him, he saw the exceeding moral beauty of the Law. He was not far from the Kingdom of God. Whether or not he ever actually entered it, it was written on the yet unread page of its history.—*Edersheim.*

None of them had realized the great principle that the willful violation of one commandment is the transgression of all, because the obligation of the entire Law is the spirit of obedience to God. On the question proposed by the lawyers, the Shammites and Hillelites were in discord, and, as usual, both schools were wrong: the Shammites, in thinking that mere trivial external observances were valuable, apart from the spirit in which they were performed, and the principle which they exemplified; the Hillelites, in thinking that any positive command could in itself be unimportant, and in not seeing that great principles are essential to the due performance of even the slightest duties.—*F. W. Farrar.*

How many of us have true thoughts concerning God's law and what it requires, which ought, for all reason, to have brought us to the consciousness of our own sin, and are yet untouched by the pang of penitence! How many of us have lying in our heads, like unused furniture in a lumber-room, what we suppose to be beliefs of ours, which only need to be followed out to their necessary results to refurnish with a new equipment the whole of our religious thinking! How few of us do really take pains to bring our beliefs into clear sunlight, and to follow them wherever they lead us! There is no commoner fault, and no greater foe, than the hazy, lazy half-belief, which its owner neither knows the grounds nor perceives the intellectual or the practical issues of.—*Maclaren.*

XII—WE WOULD SEE JESUS.

Who were these Greeks?

Is there any parallel to their desire at the present day?

What class of present-day Christians do Andrew and Philip represent?

What is the thought behind this paradox of "he that loveth his life loseth it?"

* * *

Not now in the stable of Bethlehem, but in the Temple, are "the wise-men," the representatives of the Gentile world, offering their homage to the Messiah. But the life which had then begun was now all behind him—and yet, in a sense, before him. The hour of decision was about to strike. Not merely as the Messiah of Israel, but in a world-wide bearing as "the Son of Man," was he about to be glorified by receiving the homage of the Gentile world, of which the symbol and first fruits were now before him. But only in one way could he thus be glorified: by dying for the salvation of the world, and so opening the Kingdom of Heaven to all believers.—*Edersheim.*

It filled his heart with much-needed joy, to welcome men who must have seemed to him earnest of his future triumphs, among the heathen nations. As Bengel says, "it was the prelude of the transition of the Kingdom of God from the Jew to the Gentile."—*Geikie.*

Why Am I a Denominationalist?

A Reply to a Fair and Timely Question

SHAILER MATTHEWS, D. D.
Professor of the University of Chicago.

(There is perhaps not a stronger thinker nor more loyal supporter of Christianity than the author of the following, copied from *The Congregationalist*.)

The word "denominationalist" may not ever be given full literary standing, but at least it avoids earisome paraphrase. By its use I would indicate not so much a theory as to the ultimate organization of the kingdom of God, but a practical appreciation of denominations as they exist. The word does not commit one to a belief in the senseless multiplication of small sects and much less to the perpetuation of all causes of disagreements. A denominationalist, as I would use the term, is a Christian who identifies himself with one body of Protestant Christianity sufficiently significant to be worthy of independent organization.

IN THE INTEREST OF EFFECTIVENESS.

I am a denominationalist, in the first place, because a man cannot engage effectively in church work without belonging to a denomination. True, there are a few independent local bodies that are doing admirable work. But such churches have little more than local influence except as their pastors or members belong to some body of national organization. As Christianity is organized today, a man who wishes to share in any really large Christian movement can work best in connection with the great societies which have been organized along denominational lines.

AN INHERITOR OF CAPITAL.

In the second place, I am a denominationalist because each great body of Protestant Christians perpetuates the momentum of its past. Legitimately or illegitimately, it is sometimes easier to arouse, for instance, Presbyterian Christian enthusiasm than it is to arouse Christian enthusiasm among Presbyterians. Similarly in other denominations. It would be a great loss to lose such momentum. It is true that we have polished many of these denominational appeals, which arrogate to ourselves perfection in church doctrine and polity, but there none the less persists a denominational *esprit de corps*, which is a great re-enforcement for the more fundamental Christian *esprit de corps*.

We see the same thing among some families where the memory of the achievements of the patriotism of one's ancestors is a re-enforcement of the patriotism that springs from a sense of membership in a nation. As we humans are constituted at present, we often, if not generally, can accomplish primary duties by raising enthusiasm for secondary duties that involve the primary.

EACH BODY CONTRIBUTES.

In the third place, I am a denominationalist because I believe denominations are a desirable and practicable method of organizing the Church Universal. An army has to have its artillery, infantry, cavalry, engineers. In each division of labor each one of these arms has its appointed task. It would be a mistake to attempt to make the infantry do the work of the artillery. So in

the army of the Lord we need organization. Every Christian serves under the same general and belongs to the same army, but in the division of labor he can stand for certain aspects of religion. So, also, in politics men of undoubted loyalty and patriotism ally themselves with different parties.

Such a division insures the maintenance of certain aspects of Christian truth which might pass into desuetude if they did not mark out the task for definite groups of men and women. The Church should stand for the gospel of the New Testament and the finality of Christian experience; the Baptist emphasizes these qualities. It should stand for a profound confidence in the sovereignty of God and the finality of his will: the Presbyterian emphasizes these. It should stand for human responsibility and freedom in the choice of salvation: the Methodist emphasizes these. It should stand for democracy in church government, and the appreciation of all forms of rational culture: the Congregationalist stands for these.

NO MONOPOLY.

Similarly we could go through the other great bodies—they stand for the emphasis of some great truth of Christianity which the others are in danger of overlooking. It is to be noticed, however, that it is a matter of emphasis, not of monopoly. No single denomination has an exclusive claim on its particular doctrine any more than one division of an army has an exclusive claim on fighting. Each, as it were, sees to it that some particular truth or practice is given proper recognition. It may happen that in some cases a denomination over-emphasizes its truth or so ignores other truth as to make it schismatic rather than co-operative. The history of such denominations shows, however, that they cease to be of first-class significance except possibly as counter irritants in doctrinal development.

AN AID TO CONSTRUCTIVE WORK.

I am a denominationalist, in the fifth place, because a denomination permits people of peculiar temperaments, social conditions and education to unite constructively rather than to perpetuate discord. Indeed, I am almost tempted to say that the sect is a sort of ecclesiastical safety valve. It is much better for cranks to organize themselves into little bodies where they may do whatever good is possible for them rather than that they should remain with others with whom they cannot co-operate, but whom they can irritate. However wise may be such an estimate of the social significance of "Come outers," it is to my mind clear that efficiency lies along the line of co-operation that is really sincere and hearty.

I would not overestimate this argument, but taking men as they are, it would be difficult, for example, to get a born Presbyterian to work whole-heartedly with a born Methodist, or a born Baptist with a born Episcopalian. When they segregate themselves by each joining others of their kind to spread the gospel great results follow. While it is true that most people enter a

denomination without great deliberation, the fact that they remain in the denomination is due, in part at least, to some community of temperament or social interest.

FAVORS DEMOCRACY.

In the sixth place, I am a denominationalist because denominations as now organized cut across geographical boundaries and social classes, as individual churches are likely not to do. True, the same approach to the democracy of the spirit might be possible in case of a united Protestantism without denominational bodies. But that is precisely the point. Protestantism is too democratic for absolute unity. An aristocratic Christendom, like Roman Catholicism, is able to cut across social classes to some extent, but this has not been true in any marked degree in any democracy. Whatever may be the differences in wealth and social position among our local churches, there is an equality in denominational bonds.

THE LAYMAN'S CHANCE.

In the seventh place, I am a denominationalist because in the division of Protestantism among denominations there is much larger opportunity for effective careers on the part of laymen. A completely unified Christianity means either a hierarchial aristocracy or an ecclesiastical bureaucracy. That is plain enough in the Roman Catholic Church and is becoming plainer in the Episcopal Church.

THE WAY OF UNITY.

I am a denominationalist, in the eighth place, because I believe that unification of Protestantism will only come through the co-operation of denominations. Whatever the distant future may hold in store, the present situation pleads for denominational co-operation and federation, not ecclesiastical unity. Such federation will ignore geographic divisions, social classifications, and will bring to the service of the Church Universal the enthusiasm born of history, a unity of spirit, with variety of organization, and a supplementary emphasis of different Christian truths.

As I read denominationalism at the present time, it has ceased to be centrifugal, and has become centripetal. The Federation of Churches of Christ in North America is a striking exposition of what is already possible, at least in theory. We are not ready yet for church unity. Of course, I should be glad if ultimately everybody became a Baptist, but that does not seem to me at the time of writing highly probable, or indeed desirable, until the Baptists are less "Baptistic." And when they reach that stage they will become Congregationalists. I am not clear that there would be great gain in such a change.

For my part, I would not abolish denominations if I could. It will be a long time before we get church unity along a common divisor of such Christian beliefs which everybody holds. We have that common divisor now, and it holds us together as Christians. But common divisors never breed enthusiasm. But we can get co-operation and federation which shall conserve the effectiveness born of denominational organizations. We can be taught the perspective of the importance of beliefs; we can learn a tolerance which is infinitely better than indifferentism on one hand and sectarian anathemas on the other; and we can grow broad enough to co-operate with any man or group of men who confess that Jesus is the Christ, the glory of God the Father.

We imagine that the tide of immigration is strong when one million foreigners come to our shores each year. Dr. Josiah Strong says that Europe alone is capable of sending three million people annually to this country, while yet the population at home increases. That is true. Europe is capable of sending three hundred million people to America in this twentieth century, and yet continue to grow in population herself.

The work of Rev. Charles Stelzle, D. D., superintendent of the Presbyterian Department of Church and Labor, is a real home mission service. His department is reaching the working men of great industrial centres. One hundred and fifty-seven ministerial delegates of different denominations are engaged in 117 cities to act as chaplains to working men. Three hundred and fifty labor papers take a religious article every week from the department, and by this means one million working men and their families are reached each week.—C. E. World.

STICK TO THE "DOWN-TOWN WORK."

If the church believes that its gospel is adaptable to every nation, why does the church flee when the foreigner comes in? For long years the church has been asking God to open the door to the foreigner, so that it might give him its message. God has answered the prayer. He has opened the door, but it swings both ways. Not only may the church go to the foreigner, but he is coming to us at the rate of a million a year, bringing his problems with him—coming, if there is any potency in prayer, because the church has asked him to come.—The Outlook for December.

HOW DOES YOUR CHURCH HOLD COMMUNION.

Is there a Cup for Each, or Only One Cup for All. Do people with consumption, cancer, tuberculosis, cold sores, sore throat and other contagious diseases drink and pass the cup to you. Are you risking your health each Communion Sunday by the one cup for all method? Should the church be the last one to adopt the hygienic sanitary methods which prevail everywhere else? One-Cup-For-All Communion Services are impulsive and influence many to refrain from taking the sacrament. Start an agitation in your church for the immediate adoption of an Individual Communion Service. See the advertisements of them in this issue.

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Rev. E. Lee Fleck, D. D., pastor of St. John's Lutheran Church, Sterling, Ill., has preached the following valuable series of sermons on the Bible:

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The Easter Garden: Symbol of Safety

REV. CHAS. C. ALBERTSON, D. D., ROCHESTER, N. Y.

Text: "And his disciples came and took up the body, and buried it, and went and told Jesus." Matt. 14:12.

The death of a good man by violence is one of the deepest mysteries of the moral universe. Why a life whose life is really valuable should be taken, and others, 'cumberers of the ground,' remain, we do not know and cannot understand.

At first sight, an event like the murder of John the Baptist, looks like a failure of Providence, looks as if God did not know, or if he knew, did not care, for his servants. It looks like the defeat of virtue, the mockery of justice, the waste of power. For Herod to be spared, the tyrant, the leper, wretch—for him to be spared to sit upon his throne, to riot and revel, to boast of his iniquities, looks as if the Eternal Powers were on the side of the equities.

But mere first sight is not enough to enable us to solve such problems. It takes history to interpret history. Standing with these mute, baffled, disconsolate scholars of the beheaded prophet, we look dark, impenetrably dark. But afterward, we see that John had done his work, had finished his task; that it were better for his disciples should transfer their allegiance to the Master; and that, in view of Herod's career and end, it were far better to be in prison in the grave than on the throne or in the palace.

The place of John the Baptist in the establishment of Christianity suggests the noble lines of his well:

Truth forever on the scaffold, wrong forever on the throne,

And that scaffold sways the future and behind the dim unknown.

Depth God within the shalow, keeping watch above his own."

In the record of the cruel crime committed in prison, we see nothing but tragedy, sorrow at a young man, so humble, so brave, so grand all that measures moral grandeur should come to such an end. But in the simple words which follow we begin to see a suggestion that the crime is not all tragedy, that there is comfort for the friends of the fallen hero. "They took the body, and buried it." Note, they buried not him. They could not bury him, for he was not there. He had ascended. Swiftly as the executioner's axe, more swiftly rose the liberating spirit of the victim, and ere his friends could mourn the poor boon of his mutilated clay, his spirit, all that made him the matchless leader and teacher, had found abode in splendor past all thought, beyond the gem-paved pathway of the

Two things they could not bury—his spirit, which had gone to be with God, and his influence, which remained, and still remains until this hour.

We do not recognize as clearly the effect of the Baptist's work in the founding of the kingdom as we do the work of that other John, the apostle, and his companions and successors. The apostles were the builders, and their structure remains. We are working on the superstructure now. But there is a sub-structure, a foundation, and though unseen, it is as important as that which appeals to observation. John the Baptist was one of those who laid the foundations of the Church of Jesus Christ. Or rather, he labored in the deep trench where he who was to be the head of the church afterward laid the foundation, and in that dark, damp trench, all unobserved of men, he died. But the edifice is his monument. He lives in it, and by so much as he does live in it, he could not be buried.

They buried his body, by night, it may be, and doubtless with many tears. They loved him, and even his body was dear to them. Dear to us are the bodies of our dead, the clay that clothed them, the tents they inhabited. We crown the bodies of our loved ones who have fallen asleep, with flowers, and cover their faces with kisses. We honor their bodies with Christian burial and cry: "Oh angels of the resurrection, keep ye your faithful watch above this sacred dust until corruptible shall put on incorruption!" We follow with tenacious memory the bodies of our absent ones, after they have passed from sight, and we declare belief in "the resurrection of the body."

But, if there is a suggestion of comfort in the thought that it was only the body they buried, there is a world of consolation in what follows: "And they went and told Jesus."

John is safe. He did a prophet's work and shall not fail of a prophet's reward. No more poverty, no more strife, no more perils or prisons for him. He has put on the conqueror's robe and the victor's crown. Out of darkness, he has passed into light; out of the gloom of an evil age into the "white radiance of eternity." Let us dismiss our pity for him. Let us give him joy in the Morning Land. But alas for his disciples! They need help. They have lost their earthly inspiration, their spiritual father. They are like the sons of the prophets when Elijah was taken up. But they had hope in Elisha, for Elisha was near, ready to take up the mantle of the elder and wear it worthily. But where is John's successor? Do you not know? He is not far away, a greater than Elisha, a greater than John. Jesus is near, and they leave their dead in some Galilean tomb, and go and tell Jesus.

This is all we know, but it is enough. We do not know what Jesus said, but we know what he could say. We know he could speak of death in such a way as to take from it all its stings and bitterness. We know he could speak the words that would heal their broken hearts, and lift their

thoughts to victory. He could assure them that death has no power to quench "the candle of the Lord." He could make them feel he was the Lord of life, and "Love can never lose its own."

Let us thank the writer of this gospel for this little touch, this flashlight upon a scene which has had many a parallel since that day, when, after the burial, "they went and told Jesus." The friends of Stephen "took up his body, and buried it, and went and told Jesus." The friends of Paul "took up his body, and buried it, and went and told Jesus." And the friends of many another martyr have remembered, in their hours of need,

what these men did, and have "told Jesus." We have not we, when hands were heavy and hearts were sad, found relief where they found it? The valley of shadow been lighted up, like a rise on a mountain, and has not "the land of distances" seemed very near, and immortal very sure, after we had "told Jesus"?

We tell our woes to him, but that is not best. We leave them with him. We leave them dead with him. They are safe. The Easter garden is symbol of their safety; and of wisdom in committing all things—past, present and to come—to him against that day.

Man The Interpreter of God

REV. ROBERT CHIPMAN HULL, SUMMIT, N. J.

Text: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven?" Matt. 7:11.

In these words Jesus made man the interpreter of God. Forever we have the authority of the Master for reasoning from the highest human to the higher divine. Man cannot be better than his maker. The statue cannot be more beautiful than the conception of some Angelo or Phidias. In the symphony there cannot be more music than there was first in the heart of some Mozart or Beethoven. Therefore, whatever of good we find in man we have the authority both of Christ and of experience for saying, "How much more in God!"

I. Through all the generations, God has been trying to reveal himself to his children. He spoke in nature—the beauty of the earth, telling of his love, and its fertility manifesting his care for his children; the heavens declaring his glory, the firmament showing his handiwork. He spoke in the stories of men and nations by rewarding the righteous and punishing the wicked, proclaiming that the Judge of all the earth is upright and holy. He spoke to the people of Israel through Moses their lawgiver, Joshua, their general, Samuel and Elijah and Isaiah, their prophets, teaching them to do justly and to love mercy and to walk humbly with their God. And to an extent, men came to know him. They began to recognize his holiness, his omnipotence, his wisdom. But they knew little of his love. And God is a Father, and what father does not desire above everything else that his children shall understand that he loves them. So God sent the Christ, the perfect and ideal man, to be his manifestation and incarnation among men to show to men as by a living portrait, who and what God is, and to remind men not only that they can learn of God from Christ, the loftiest soul of Adam's race, but also that every man is an interpreter of God, that we are all made in his image and consequently carry his likeness, and that as we can often recognize the father from having seen the child, so we can outline the lineaments of the divine face from studying the human, and can reason, as Christ reasoned, from the highest human to the higher divine. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in Heaven!"

Do not misunderstand me. Man is not God. Still must we confess with the prophet, that as

the heavens are high above earth, so are God's ways higher than our ways, and God's thoughts than our thoughts. But man differs from God in quantity, rather than in quality, in degree rather than in kind. The Father is bigger, stronger, wiser than the child that is born in his image. Nevertheless, in the child you reproduced the lineaments, the gestures, the habits of the father.

This morning the sunshine with silent fingers tapped upon the windows of your room, awakened you. Had you been a scientist, it might then have passed it through a prism and separated its rays. You know that each element has its own light. From common observation you have learned that pine wood burns with orange flame, and anthracite coal with a blue. So cocoanut shells burn with violet and indigo while iron burns with a whitish light. Now studying the colors of the sunbeam, the scientist learns of what elements the sun is composed. Thus the astronomer knows by what fuel distant Orion and the Pleiades, Venus and Jupiter, light their nightly torches for us.

You and I are but single beams from the great sun of God. But by studying ourselves, we learn to know God. Forever then are we kept from any conception of our Father so unworthy that it falls below that which is best in ourselves.

II. The importance of this fact of God's revelation in man is seen in its results for our thinking about the Father. It is no small matter thus to be delivered from the fear of finding that the God of the universe is unworthy of our adoration. Do you recall in Whittier's poem "The Minister's Daughter," the rebuke, all sharper because so unconscious, contained in words of the little maiden to her father? When, coming home, the conversation turned upon the theme of the sermon, and the minister said:

"And whether by his ordaining
To us cometh good or ill,
Joy or pain, or light or shadow,
We must fear and love him still."

"Oh, I fear Him!" said the daughter,
'And I try to love Him, too;
But I wish He was good and gentle
Kind and loving as you.'

"The minister groaned in spirit
As the tremulous lips of pain
And wide, wet eyes uplifted
Questioned his own in vain."

"To what grim and dreadful idol
 Had he lent the holiest name?
 Did his own heart, loving and human,
 The God of his worship shame?"

That day he learned the lesson that our human hearts never can put to shame the heart of God, that God is ever more kind, more gentle, more loving than we, that if we, being evil, know how to give good gifts unto our children, how much more God!

How this principle clarifies our thought of God. If I, being evil, can love my enemies, how much more God! If I, being evil, can forgive to seventy times seven, how much more God! If I am careful for my children and seek to protect them from harm, how much more God! If I permit them to suffer only that discipline may make character, only that the surgeon's knife may bring health, how much more God! You have doubted God at times. In bitterness of spirit you have asked "Does God care?" You have even been ready to answer your own question in the negative, and to say "No, I am too little for God to care for me," as though the babe were ever too small to call forth the mother's love. When he has sent sorrow, you have refused to see any good purpose in it and behind the frowning Providence you have failed to discern the smiling face. When you have succumbed to temptation and fallen into sin, you have blamed God that he has permitted sin to be in the world. But stop! If you, being evil, could not be or do these things of which you accuse your Father, how much more God!

I ask you to go to your homes today, and think what God ought to be. Try and picture to yourselves one who shall combine all that is best in your experience with infinitely more and nobler qualities. When you have painted that picture, then remember that the true God is the one "who is able to do exceeding abundantly above all that we can ask or think,"—that if you, being evil, can paint such a picture, how much more greater is God than your conception of him. There are those who have doubted the truth of the Christian faith and the Christian view of God because it cannot be demonstrated by yardstick measurements and rule of thumb logic, because it represents rather our hopes and ideals than our demonstrated facts and figures. But Sir Oliver Lodge is right in saying, "I will not believe that it is given to man to think out a clear and consistent system higher or nobler than

the real truth. Our highest thoughts are likely to be nearest to reality." We who have sat at the feet of Jesus of Nazareth, have come to believe in a God "who is a Father-God, who is a Mother-God, who is the God of the buttercups and daisies, of the sunshine and the spring, who cares for the sparrows and clothes the lilies, who spreads out the heavens as a curtain and pins it with the stars, who longs for you and me as for the children of his heart, and loves us with an everlasting love so that sin and death and hell cannot separate us from the might of his affection nor quench his eternal hope for us." This is what we, being evil, have learned of Jesus, of the Jesus who has still many things to say unto us which as yet we cannot bear, for which not yet are we ready.

Is this conception of God true? "O foolish men, and slow of heart to believe all that the prophets have spoken!" Above, abundantly above, exceedingly abundantly above all that we can ask or think is God! Be assured, friends, that your thoughts of God have never gone beyond the truth of his love. Rather have they fallen far short. Whatever noblest in yourselves you hope to find in God, that you will find and more.

If this method of approach clarifies our conception of God, consider, friends, how it glorifies our conception of man. How is our daily life exalted, which we live, not as the worm of the dust, but as children of God, joint-heirs with Christ of the Heavenly Kingdom!

"For good ye are and bad, and like to coins,
 Some bright, some true, but every one of you
 Stamped with the image of the King."

How mighty the challenge thus given us to walk worthy of the high calling wherewith we are called, the summons so to live that men shall see our good works and give the glory to our Heavenly Father. Each quality of virtue added to our character, each fresh deed of kindness performed in our life is a new diamond flashing the sunlight rays of our Father's character before the eyes of men. To make our Father known to the world is become our high task, our glorious opportunity. To this as an ambassador of Christ I would summon you today. To this through all the ages, the voice of Christ has been summoning his disciples in the words, "If ye, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven?"

Resurrection and Life: Talk to Children

REV. JAMES LEARMOUNT, ENGLAND.

Text: "Jesus saith unto her, I am the resurrection and the life."—John 11:25.

There is a fine old story of Homer's about the siege of Troy. Troy was a city with high walls. The son of Troy's king carried off a beautiful Greek maiden named Helen, always called now Helen of Troy. All the Greek kings and princes laid siege to Troy with the hope of getting in, conquering it, and rescuing Helen again. The siege lasted ten long years, and there seemed no prospect of getting into Troy. But just then Odysseus, inspired by Minerva, propounded a scheme which was full of craft and a very smart

piece of stratagem. The chief Epeius who, when in his own country had been famous for his skill in sculpture, was directed to construct a gigantic wooden horse. This was done, and having been made hollow inside, a large number of the best warriors, under the leadership of Pyrrhus, were hidden inside. Then in the night the horse was pushed close up to the walls and left there, the Greek ships and soldiers sailed away as though they had given up the task of taking Troy as hopeless—but they did not go far. Next morning the horse was seen by the people of Troy, and, after some discussion, and against the warn-

ings of some, the horse was drawn into the city. Nothing happened until night, but then when the Trojans were in a heavy sleep, after having drunk much in celebrating the departure of the Greeks, a little door was quietly opened in the side of the horse, the soldiers slipped out, a fire was lit as a signal to bring back the Greek army, the gates were thrown open by the men who had been in the wooden horse, and Troy was taken.

There is a great resemblance in that story to the other story of which we are thinking so much this Easter time. The great city of Death had for centuries been impregnable to every assault, every one of the millions who had lived had tried to take it, but they had all failed, and so the old world was just a huge graveyard. But Jesus set to work upon that awful city, he died, and he rose again, and the City of Death was conquered forever. In rising from the dead he opened the kingdom of heaven to all believers. And now, all the people who, like Helen of Troy, were kept prisoners there, have been freed, and death has now no more dominion over us. Christ was the resurrection and the life.

But why the double term? Why resurrection and life? Surely it means that he himself is the life of everyone raised; they are like him; everyone raised by Christ can say in a manner, "I am Jesus;" it is his life they have, and his life will ever after live. The whole verse reads, "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die."

So that it is better than ever now for all who believe in Christ. There is no death; death has been conquered; and the death of the body now is just an incident in our life itself—which is eternal. The great thing now is to be in Christ, to take him as Saviour, and then we shall never see death.

In a letter written to the *Spectator* some time ago, Mr. Henry Attwell tells of a touchingly pretty remark made by a little girl of four years old, which he thought was worth recording. Her father was walking with the child through the village cemetery, when, pointing to the graves, she asked wonderingly, "What are these for?" Somewhat puzzled to give an answer, the father said, "They belong to the people who have gone

to heaven." "To the angels?" "Yes." "Ah!" said the little one, "that is where they have laid their clothes." The little one was right—the body is only the clothes. And now, since Jesus died and rose again, we never think of our departed friends as lying in the grave.

The grave of Albert Durer, the great painter in the cemetery of his native city, Nuremberg in Germany; on his tombstone they have put the word *Emigravit*—he has emigrated, gone to another country. That is the truth. Nothing of the kind that is related to Jesus, he is the Lord of life.

The early Christians knew that. Over one of the burying places in the catacombs of Rome there is an epitaph which says: *Tentianus vivit*—that is, "Tentianus lives."

Not long ago I was sailing up the river Tyne and I was much interested in the great ships that were under construction in the numerous shipbuilding yards. And this thought came to me: "What are they building for?" And the answer came: "They are building for the great sea of life beyond the river." And that is what we are doing—the great unknown sea of the eternal world lies beyond us, and here on earth we are building our life-ship that is to sail in the infinite sea of eternity after this earthly life is completed. How careful we ought to be in selecting the materials we put into our ship, our character. The vessels building on the Tyne will all be inspected and tested before they are allowed to go out into the great sea for which they are being made. The strength of the material and the quality of the workmanship—all are known. So to it that in all your building you keep ever before you the thought that there is no death, that life just goes on—ever on. But remember that Jesus lives, lives to help you to live the right life now, to live the life that will be the same now and when on the great sea of life. The ship in the shipyard is the same ship that goes on the sea. And we will not be changed when we pass out into the great ocean beyond.

Luther, in a moment of peril and fear was found sitting in an abstracted mood, tracing on a table with his finger the words, "Vivit! Vivit! He lives! He lives!" That is the truth for you all through life, in trial and difficulty and peril. He lives! He lives! You can consult Him at any time; you can have his help and strength at any moment. He is the resurrection and the life.

"Fear Not:" An Easter Message

REV. TREVOR H. DAVIES.

Text: "And the angel answered and said unto the woman, Fear not ye; for I know that ye seek Jesus, which was crucified."—Matt. 28:5.

A very ancient letter runs this way: "Now the blessed Polycarp suffered martyrdom on the seventh day before the Kalends of May, Statius Quadratus being proconsul, but Jesus Christ being king forever." How triumphant the note comes to us across the ages! The wistful longings of the heart, the hesitating answers of philosophers and seers, are changed to glorious certainties in Christ and his resurrection. The diamond, which in the darkened room is dull and spiritless, flashes out into sudden radiance when taken into the light of the sun. The martyrdom

of Polycarp, which, apart from the resurrection of Christ, would have made him of all men most miserable, became radiant in the light of the great assurance—"but Jesus Christ being king forever." Human opinions, said Simmias in his famous discussion on Immortality, are like raft upon which we do well to place ourselves—without risk, I admit—except we can find some word of God which will more surely and safely carry us. This is what we have, and what we reverently commemorate at this time. The firm confirmations of human hopes, the unanswerable reply to human fears, is found by us in the word proclaimed by the risen Christ.

I. "Jesus Christ, King forever," confirms t

modern intimation of the conservation of value. In Oliver Lodge writes: "Immortality is the persistence of the essential and the real; it applies to things which the universe has gained and cannot let go. It is an example of the conservation of value." The changed attitude of science in recent years is very significant and many very grateful. But the argument needs completion, and finds this in the risen Christ. We feel how real and precious a thing is human personality when we see Jesus triumphant over death. He made it an essential, priceless gift, finding its fulfillment in "righteousness and peace and joy in the Holy Ghost." As we see the ideal man calmly reaching forward to Calvary's awful mountain in obedience to God and holy love for man, we anticipate the day of resurrection. "Nature never destroys that which is precious," says the modern thinker, and surely that noble personality is more worthy to endure than sun and moon and stars. But what of us? Whoso believeth in me shall never die." There is a Son of man asleep in every soul, and faith awakens it to dignity and power. The saints receive the best apology for an endless life. In the risen Christ we see the idea of man perfectly expressed, and cannot but see how worthy it is to live for ever.

II. "Jesus Christ, King forever," justifies the coming instinct of the human heart. Very wonderfully has the Maker expressed his mind within the structure of his work. The swallow finds a new impulse within its heart, and sings gaily amid its shortening days and darkening skies about the distant land of flowers, birds and cloudless days. It knows not why it leaves the nest and crosses the strange and perilous waters. But at the last the instinct finds its justification. This is a song which is as old as the human heart. It has expanded the hearts of poets and seers in every age. It rings out in the service and ritual of every faith. It is the deathless song of the distant land. Cold criticism has attempted to stifle the ringing of the heart. But Christ has given it the sanction of his word and the more powerful sanction of his risen life. "If it were not so, I could have told you," he declared, and so made himself responsible for our hopes. The instinct of the heart will lead us home. The cold waters need not terrify us in our flight for he has crossed safely, and the flowerful land is beyond, a place prepared by him for the soul he knows and loves so dearly.

"In good time, his good time, I shall arrive. He guides me and the bird. In his good time."

II. "Jesus Christ, King forever," confirms also the intimation which comes to us from moral consciousness. The planet Neptune was discovered through certain perturbations in Uranus, which could not be accounted for by the known heavenly bodies. There are certain faculties of the mind which cannot be accounted for by the struggle for existence in a purely material world. Conscience constantly suggests that we are under the influence of another world. Obedience to its voice sometimes leads to the stake and the loss of all material good. We have seen the evil in great prosperity, and have been amazed by the strange reversal of moral judgment. Who will explain this to us on a materialistic basis? If death ends all, and man is merely a product of the material world, seeking only its pleasures and

rewards, how has this strange power been developed which does not always lead to this result? We stand in speechless wonder before the Cross upon which our Lord was done to death by wicked and cruel hands. It is an intolerable thought that this is actually the end, that henceforth he should be hurled around "in earth's diurnal course with rocks and stones and trees." The risen Christ removes the paralyzing fear and assures us that all is well. Conscience is no delusion, but a foregleam of the Divine judgment. In "Horae Subsecivae," Dr. John Brown tells of his grandfather, at one time minister of Haddington, who, wishing to try the faith of one of his members, said to her: "Janet, what would you say if, after all he has done for you, God should let you drop into hell?" "E'en's (even-as) he likes; if he does, he'll lose mair than I'll do." If Christ had perished, the Maker of this universe would have lost his character, and we our faith in the essential laws and principles of our nature. Those dreadful fears are dispelled by the risen Christ.

IV. "Jesus Christ, King forever," is the assurance of life's withheld opportunities. His is the only complete life the race had known. The musician in his noblest creation, the poet in his most inspired utterance, knows that he has failed to express the vision, and turns sadly from his work. The commonplace man is a bundle of possibilities, and sometimes stands surprised before a sudden and momentous disclosure of the immensities within his heart. In character the contrast between what we are and what Jesus declares we have it in us to be, is still more vivid and powerful. Very wonderful are the hopes Christ has placed within the heart of the believer. "We shall be like him," sang the apostle as he neared the end of the present journey. To come to the completion of his powers man needs eternity. The risen Christ is an assurance of this. "I go," he said, "to prepare a place for you." He alone could do this, for he only understands our hearts. An angel might have set a Newton doing the work of a Wesley, or a Newman that of a Booth. But Christ himself undertakes this work. He offers not retirement, but something a great deal better—congenial service. "Because thou hast been faithful in a few things, I will make thee ruler over many things." There the poet shall complete his vision, the musician discover the lost chord, the misplaced man come to his own, the prodigal who has returned with empty soul find in his Saviour inexhaustible "wisdom and righteousness and sanctification and redemption."

EDWIN BOOTH'S OPEN THEATER.

A year or more before his death, Edwin Booth received a letter from a prominent New York minister, in which the reverend gentleman explained that he had always felt a desire to witness Booth's portrayal of "Hamlet," but as such an act would be contrary to the doctrine of his faith he asked Booth if he could not arrange to have him admitted by a private entrance after the performance had begun, it being his intention to leave by the same door, thereby escaping the notice of the audience.

To this Booth replied:

"Reverend Sir: Yours received. In reply would say there is no door in the theater through which God cannot see."

The Authority of Christ

REV. RAY CLARKSON HARKER, D. D., FREEPORT, ILLINOIS.

Text: "For he taught them as one having authority and not as the scribes."—Matt. 7:29.

Human life bristles with interesting interrogatory points. Problems, many and weighty, crowd upon the mind and cry for solution. Every blade of grass quivers with questions to which no man can respond. Every fluttering leaf trembles with mysteries which no man can unravel. Man's thought plunges into the ocean of mystery about him, and into the abyss of mystery within him. But the arrows of his thought cannot pierce far. The plummet of his thought does not drop deep. The flashes of his inspiration are soon swallowed up in the gulf of mystery.

Man craves a revelation from God. Homer represents Ulysses as "always roaming with a hungry heart." Cicero said, "I see no gods on Mount Olympus." He was crushed at the thought of no adequate revelation. The Psalmist said, "My heart and my flesh crieth out for the living God." The Magi eagerly followed the star because it hinted of a revelation from heaven. Richter writes, "On every hilltop, in the summits of the loftiest natures of every nation, will be found an altar to the unseen, personal God." And man wherever found is well represented as "standing at the eastern window waiting for the dawn." Man yearns for a voice of authority in religion. Where can we find the solid rock upon which we can plant our feet and rest?

Men have said, "We must take Reason for our guide." This faculty is indeed sublime. This wondrous gift has enabled man to work out his philosophical theories, to perfect his science, his literatures, and many of his creeds. Because man is not simply a reed, but "a reed that thinks," reason must have an honored place in religion. We are never asked "to strangle reason that faith may be able to believe." As Fairbairn declares, "If there were no reason, choice could not be rational." But while reason is to be honored in religion, yet it is not by reasoning that man finds God. "The world by wisdom knew not God." God is a spirit and he must be spiritually discerned.

Some say that conscience is the voice of authority for man. But conscience may become "seared." It may become warped. It is not an infallible guide, for appalling deeds have been done in the name of conscience.

Others see in the church an infallible guide. This idea has so struck root that men have likened the church unto a corporation with a monopoly on salvation. The church is to be honored, venerated, and loved. She has been commissioned to declare the truth, to be a herald, a voice in the wilderness. But an appeal to the testimony of history readily convinces us that she is not an infallible guide.

The scriptures, it is asserted, furnish the authority we seek. But we must beware of the human interpretations of the word. Only when the scriptures are interpreted in the light of Christ's word, and when they are all related to him and to his ideals are they a true guide. Ultimate authority rests in him. Higher than

reason, conscience, church, prophet or apostle, Jesus who must instruct all these and who said "He that followeth me shall not walk in darkness, but shall have the light of life."

Jesus did not give a word of authority upon all subjects. There are topics of thought upon which he did not speak at all. He has no word of illumination concerning physical science. He gave no canons of criticism on art or music. He gave no categorical solution to the problems of modern society, though he did lay down principles for men to apply. He spoke with authority upon God, duty, and destiny.

I. Concerning God. Man baffled and perplexed has cried: "O, that I knew where I might find him!" "As the hart panteth after the water brooks, so panteth my soul after thee, O God." "Tell me thy name." Man sees the earth parched, scorched, and gaping for rain, and he sees in a symbol of his soul passion and he cries, "My soul thirsteth for thee." Thinking of the frailty of man and of the majesty of God he pleads, "Bring down the heavens and come down." God is the reality after which our hearts run. Phillip was spoken for the race when he said, "Lord, show me the Father, and it sufficeth us." That is what Jesus did.

Jesus, with his keen blade of truth, cut his way through much falsehood and folly. The shadow from his bow smote the empty shells of many false conceptions of God. The celestial hammer of his truth brought ruin to teachings hoary with age. His revelation of God is sustaining and brightening the hopes of man. He speaks to the perplexities of the race. He faces the problems of the heart. The arrows of his thought pierce to the very arena of mental conflict. He drew the plummet of his thought into the abyss where man needs revelation and anchorage.

Jesus knew that intellectual speculation concerning God was not enough. Man must know the heart of God. He must know how to create within the fold of the divine affection. He must know not simply the kingship of the Eternal, but must see in the King a Father. In the phrase of Van Dyke, "Jesus unveiled the Father."

And Jesus reveals our Father as a God of providence. We see from the teaching of Christ that not a wave ripples upon the bosom of the sea, not a leaf flutters to its fall, not a flower opens its eyes to the sun, not a dewdrop quivers on the clover leaf, not a snowflake makes its wending way to our world, not a raindrop falls in silence on the sea that God does not commission.

Jesus did not teach men to believe as Frederick II of Prussia trained himself to think: "The blind Chance or blind Destiny occupies the throne of the universe."

He taught us to believe in a God who knows all, sees all, and controls all.

Jesus reveals to us that God is not a king upon a marble throne, nor a judge who rules with a rod of iron, nor a being, "fierce, relentless, and vindictive," but that he is the lover of our race, that his throne is pillared upon mercy. Thus he shows us a God who not only makes the clouds his chariots, but who sees my falling tear; who not only walks upon the wings of the wind, but

ho wings a message of love to my heart; who not only weighs planets in the balance of his thought, but who weighs the burden of my soul; who is not only a God of power and glory, and of moving majesty, but a God who is my heavenly Father, and who loves me, his erring child.

II. Concerning Duty. One characterizes the teaching of Jesus as "neither ancient nor modern, neither Jewish nor Greek. It is universal, enduring, valid for all minds and for all times." He indicates what we are to do and what to seek. He reveals to us the blessedness of the lowly, of the meek, of those who thirst after righteousness, of the merciful, of the pure in heart, of the peacemakers, of those persecuted for righteousness' sake.

He indicates how his disciples must preserve society, and illuminate the world. He teaches that anger must not reign, that brother must be conciled to brother, that man must not have the stiff look, nor the angry spirit. He spoke of the law of truthfulness, of love for God, for neighbor, for enemies. He told us how to pray, where to lay up treasure, where to impose our trust. Love and service must enter like golden threads into life's garment. We must be "conscious of duties" rather than clamor for our rights. Doing these things man shall "ripen a heavenly harvest, and the Christian shall at last step from the boughs of life into the lap of God's mellow fruit."

III. Concerning Destiny. A young man asked a burning question, "What must I do to inherit eternal life?" Jesus answered with a word of authority upon this question concerning destiny. He opens and closes the door of the kingdom of heaven. He says, "I am the way, the truth, and

the life." "I am the resurrection and the life." "All power is given unto me in heaven and in earth, go ye therefore," etc. "Heaven and earth shall pass away, but my words shall not pass away." Thus again and again his authority is asserted.

Jesus tells us that this life and the life to come are linked as seed time and harvest, as cause and effect: Men are on their way to a judgment throne where Christ is judge. There will be an eternal kingdom, says Christ, which the righteous shall inherit, and from which the wicked shall be excluded. The separation will take place according to an inner law of the life of those judged. As Bishop Brooks said: "The judge just lifts his hand and raises from each soul before him every law of constraint whose pressure has been its education. The real intrinsic nature of each soul leaps to the surface. Each soul's law of liberty becomes supreme. They turn and separate. The freeing of souls is the judging of souls. A liberated nature dictates its own destiny."

If Christ be authority concerning God, duty, and destiny, we may well sit at his feet and learn of him. The waters of the ocean answer the summons of the moon, and the tide proclaims with what authority the mistress of the night speaks. Iron filings respond to the call of the magnet, and reveal the subtle influence of the electric current. Bursting bud and opening flower tell us how the whisper of spring is obeyed. Much more should the heart of man respond to the call of Christ, the king.

Speak to thy church today, O Christ! and give her thy commission, for thou art her Prince and King. May she listen to thy words, may she obey thy voice. Speak on, thou king, for thou didst speak with authority and not as the scribes.

The Strength of Young Men

REV. FRANK A. HOSMER, PH. M., CHICAGO, ILL.

Text: "I write, young men, to you, because you are strong."—1 John 2:14.

Any manifestation of strength attracts our attention and generally commands our admiration. When for the first we behold the mountains lifting their snow-capped heads into the clouds we are stilled to silence. The Niagara visitor viewing the vast volume of water at the falls is struck by the thought of the immeasurable power of the river dashing down the declivity. The marked lightning and raging tempest shivering and uprooting the giants of the forest stir us to wonderment over nature's mighty forces.

Men of strength excite our admiration. The story of Napoleon, the man of destiny, thrills the youth as he reads of the battles fought, the victories won and the thrones subdued. A Luther of the Diet of Worms defying the forces of king and pope; a Henry before the Virginia contention sounding the death-knell of tyranny; a Webster in the senate saving the union; or a Beecher in London, a Phillips and a Garrison in Boston, a Lincoln at Gettysburg—these are glorious scenes "when men of power speak and nations hear entranced."

To me there is no sight on earth so impressive as that of a young man in his youthful power and vigor of faculty, eager for the struggle of life, anxious to try his mettle against the world,

looking out upon a future bright with hope; a future in which fancy paints beautiful pictures and rears towering palaces. Such a sight in the mind of the apostle leads him to say, "I write, young men, to you, because you are strong."

I. Young men are strong in range of vision. Says Longfellow: "The thoughts of youth are long, long thoughts," and what he means is that in the first freshness of youth the eye of the spirit sweeps wide horizons. It is the period of dreaming when in constant contemplation of the future the mind deals in forms and fancies and the heart is moved most passionately by the ideal. By the measure of his vision the youth rises above all life that is intended to be in subjection unto him. The animal is not haunted by dreams of the future. It lives from moment to moment between a past which is almost altogether forgotten and a future which it does not and cannot anticipate. But man, whatever may be the character of his ideals, is constantly cherishing and pursuing them; aye, even though they be but "will o' the wisps" which dance before him and lead him onward until he sinks in the bog, or is dashed from the cliff into darkness and death. There is a divine discontent in man, a quenchless thirst, a craving continually for that which lies beyond.

The vision of the mind, which is progress; of

the moral nature, which is duty; of the heart, which is love; of the soul, which is faith, are all fresh in the being of the young man, and these give him a range of vision which is his peculiar glory. It would be interesting to follow these young knights through religion, art, literature, science and politics in pursuit of their vision. Joseph, with his vision of love, passing from the prison cell to the throne of Egypt; Daniel, with his conception of an undefiled life, rising from slavery to the premiership of the Babylonian Empire; Michael Angelo, with his picture of holy beauty, winning his way into the wonderment of all the world by his heavenly art creations; Milton, with his youthful dream of a poem the world would not willingly let die, realizing his hope despite blindness; Wilberforce, with his plan of justice for his country's slaves, achieving the fulfillment of the scheme while still a young man; Thomas Edison, with his boyhood's imagination of a world operated by the power of electricity, climbing from the obscurity of a country town telegraph office to the place of greatest electrical wizard of his time. These are the mention of only a few of a thousand illustrations of "the long thoughts of youth,"—at the head of all standing Him who at the early age of twelve possessed such a vision of a redeemed world that by the power of a Father's love and the adoration of mankind he was lifted into the place of a King of kings and Lord of lords.

II. Young men are strong in adaptability to great tasks. Early life possesses immeasurable opportunity, because there is a noble inconsiderateness in its temper, which brings vision and action into more direct relations than usually happens in later life. For the young man to see is to act, to believe is to affirm, to know is to do. Nothing daunts him. He will "rush in where angels fear to tread." By reason of repeated defeats through the years, old men grow cautious and are afraid to attempt a great task or venture in an untried field. Not so with the young man. His few defeats are but a spur to further effort; his very nature impels him to great undertakings. This is the root idea of the word strength when used in the Scriptures to describe the glory of young men. "The glory of young men is their strength."

Washington, at twenty-one, was colonel and two years later saved Braddock's army from annihilation, led its retreat and reorganized its courage. Jefferson, at thirty-three, gave us the Declaration of Independence, eight of the signers of which were less than thirty-five years of age. At seventeen Hamilton electrified a Boston throng by his maiden speech on the "Port Bill." At twenty-five he was elected to the nation's congress, and at thirty-four made secretary of the treasury in Washington's cabinet. Clay began his senatorial career at the age of twenty-one. John Quincy Adams, at twelve, went with his father on a diplomatic mission to Europe, at fourteen was made private secretary to Francis Dana in the Russian Embassy, and at twenty-seven was sent as minister to the Hague. Fox was a power in the parliament at twenty. Pitt was prime minister at thirty-four. Wilberforce had compelled England to free all the slaves by the time he was thirty-two. Napoleon, at twenty-six became the deliverer of France and before he was thirty-five had redrawn the map of

Europe, and proclaimed himself Emperor of French. Bichat, French physician and physiologist, had revolutionized the practice of medicine and died before he was thirty. Luther was thirty-three when he nailed his ninety-five theses to the church door in Wittenberg. These instances serve to show something of the power that inheres in young manhood, something that power turned into channels of blessing has done.

III. Now, this strength of young men should be concentrated. Range of vision and adaptability to great tasks constitute little power finally unless directed toward a goal.

"The man who seeks one thing in life and one

May hope to achieve it before life be done.
But he who seeks all things wherever he goes
Only reaps from the hopes which around him
he sows,—

A harvest of barren regrets."

Young men must have a purpose. It is fitting that we should emphasize this just now, for there is a manifest tendency among this class to drift.

It is the character of the purpose that determines the character of the man; for a purpose may be good or bad, high or low. It is the strength and definiteness of the purpose that terminates the measure of success.

We do not mean to say that a purpose, cherished with sufficient energy, will always carry a man on to its goal,—for every man has limitations—but, rather, that is sure to carry him on to some kind of success; it often produces greater than that aimed at. It was so with Shakespeare. He determined to crush out Christianity; but the energy of his purpose was diverted to that opposite and immeasurably nobler end. It was so with Shakespeare. He went down to London to retrieve his fortune—a very laudable purpose—but the ardor with which he sought it unwittingly ended in the greatest achievements of the human intellect. While police commissioner of New York, Roosevelt purposed he would "deal squarely" with all whom he served. His strenuous fidelity with which he pursued his promise finally made him president—and the most popular of all the rulers in the world.

1. The young man needs to consecrate his life for many reasons. He needs it that he may have a strength to resist the innumerable temptations that beset him. He, more than the representative of any other class, is subjected to temptations of the most dangerous kind. He is asked by an unscrupulous employer to compromise his honor; to falsify accounts; and to request constitutes the ground for advancement in business or loss of position. The vast number of examples of rapid accumulation of fortune tempts him to the course of expediency at the sacrifice of conscience. Society, with all its attractions of sham and mockery and the pleasures that make it exciting, entices him.

2. He needs consecration also that he may master himself, for his strong passions uncontrolled will ruin his career. His range of vision, his desire to do and determination to win a victory inspire him to greatness. He would be a scholar, statesman, inventor, captain of industry. This is, however, a conditional requisite to any success of greatness. It is the mastery of self. Mightier deeds have been done by many men who never

eached the class of the truly great because they lacked self control. He who has acquired control of self touches the hem of greatness, it matters not of what else he may fail.

Living in an age of doubt, many young men become controlled with the idea that it is unmanly to be religious. A few seem to think it smart to be scoffers. The notion is in some way born of ignorance of the real facts of life and history.

A careful student of the beliefs of noted men has given us the interesting fact that of the twenty-seven great Americans whose names were placed on bronze tablets in the Hall of Fame when it was dedicated in New York City, not one was a scoffer at religion. Not all of the twenty-seven were members of the church, but the majority of them were. Not all were strictly evangelical in their views, but most of them were, and all of them made expression of reverence for God and respect for religion, which is rebuke to the irreverent and unbelieving.

It is not unmanly to be religious. Far from it. If one wishes to be manly, in the best sense and meaning of the word, let him give himself to God in a sincere and obedient faith. He who does not know how to humble himself before

God does not know what it is to rise into his best possibilities as a human being. The men who are too bright and smart to be religious are unlike the really great men of our time and other times, of our land and other lands.

To help young men on to the realization of the best brand of Christianity, Dr. Stalker submits three soul-stirring summaries:

1. Not a creed, but an experience.
2. Not a restraint, but an inspiration.
3. Not an insurance for the next, but a program for the present world.

Let these guide you in the consecration of that strength which is your peculiar glory. Let there be a full surrender to Christ of your triune nature. Let his spirit wholly possess your heart. Let every power and faculty have free exercise toward him. Let his call for service be heard and heeded by a response of which only a young soldier is capable. Join in the great march of brotherhood that is now pervading the church of God. Dare to be a Christian in the finest, loftiest, noblest sense of the word. Study the Bible much and pray while your faith is kept unwavering in Jesus Christ. Then you will be demonstrating what is needed for the betterment of this present world—a manly Christianity.

Thy Brother (See page 301)

REV. F. B. MEYER, B. A., LONDON.

"Therefore, if thou bringest thy gifts to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5.23, 24.

You can easily understand how great an effect the message of our Lord must have produced upon the truly religious Jews, of whom probably there were many at this time in Palestine. We can imagine how they would gather round his message whenever he preached, and it is not difficult for us to realize how great an impression his pure and holy teaching must have had upon the Jewish church. We can easily imagine, also, how these very words, having been heard by a pious Jew, would influence him in some such way as this. On one occasion, in the afternoon, in the glory of the eastern climate, he would enter the sanctuary of God, bearing a gift about to be placed in the hands of the priest waiting, white-robed, beside the altar, as an offering to Jehovah. But suddenly, to the priest's astonishment, he would place his gift at the foot of the altar, then, turning his back upon the sacrifice so placed, would hasten away; returning after two hours, with the morning in his face, he would take the gift and place it in the hand of the priest, and so present it to God. If afterwards the priest rebuked him, and asked how it was he delayed so long, the man might answer: "A little while ago, standing upon one of the hills of Galilee, listening to Jesus of Nazareth—a truly holy man is—he—I heard him say, 'When you are about to offer your gift at the altar, if you remember your brother has aught against you, you must defer your worship until you have made it right with him.' And there suddenly flashed into my mind the memory of one man in Jerusalem whom I could not look in the face, because I have wronged

him, and I hastened to find him and make it right with him. I have received his full and frank forgiveness, and feel the more able to realize the forgiveness of the Almighty, who puts away our sin as far as the east is from the west."

All that has gone; the altar is razed to the ground, the long line of Levitical priests has passed away for ever, and the whole Levitical system is no longer in vogue or imperative. But the eternal truth that underlies these great words of Christ is for every age and for every race. In these days there is nothing that needs to be brought home to the conscience and mind with more force than this, that man can never get right with the Eternal until he is right with his fellow, and it is absolutely impossible to enjoy the sunlight and forgiveness of the Almighty as long as there is a grievance which has not been made up between ourselves and any man, woman, or child under God's sky.

I. Remember. Each thoughtful person admits that the record of our life in its minutest incident is being recorded upon two books, each of which is sure to keep it secret. On the one hand, we are recording upon the yielding ether every act we do, every word we speak, every scene in which we take part. If I raise my hand, I produce a movement which has already passed beyond this church roof, and is making its way into the infinite profound. If we could take the wings of the morning, or, borne onward by a strong angel, pursue the retreating impressions of our life, in some distant realm, we should descry there, imprinted upon the walls of Eternity which for evermore will retain its impression, our cradle, our mother's form, ourselves, our schooldays; and as we traveled nearer and nearer to this moment we should behold again all those scenes, for ever recorded, some of which we would fain obliterate and forget, but though they may be forgiven, they

can never, never be undone. O God! who seest these impressions, is there no power with Thee anywhere that shall blot out what has been wrought? Art Thou also impotent as Thou standest face to face with the past of Thy children?

Everything is also recorded upon the convolutions of our brain. As when you add books to your library, you have to increase the shelves to hold them, so doubtless the brain is constantly increasing in size, from the boy to the man, and from young manhood onward. The increasing convolutions of the brain receive the impressions of everything we say, and do, and hear, and take part in.

There is a great difference, we acknowledge, between memory and recollection. Memory holds everything, though recollection cannot always find anything. Memory is like a great box into which a man puts all his letters, receipts, bills, manuscripts, scraps and paragraphs he cuts out of the newspapers; but the hand may dive into the box and turn over the mass of letters, and fail to discover any given paper for which it is making search. Memory holds everything; recollection cannot always remind us of everything just when we choose. But yet, when we go forth and wander through streets or woods, there may be the scent from wild flowers, the call from the birds, or the odor from the grass, for the sense of smell is the quickest to recover from the shrine of memory, which will remind us of something which we have failed to discover. Memory contains everything.

There are moments when the imperishableness of memory's rewards becomes apparent to most men.

1. One of these is the moment of drowning. Those who have been recovered from the water will tell you how, when they sank for the third time, and it seemed as if all hope must be abandoned, the history of their past life stood out before them in its minutest detail, as the landscape stands out in the night under the flash of the lightning.

2. Mental disease. It is recorded of a simple, illiterate girl that, under the touch of some mental disease, she was able to speak in an unknown tongue. A learned man who heard her recognized it as one of the languages in which the Old Testament was written, and it was discovered that in early life she had been in the service of a clergyman, who was accustomed to read the Hebrew version aloud. Without doubt she had heard and retained those impressions involuntarily.

3. Under the touch of any great emotion—such as fear, hope, love, ecstasy—any sudden stroke of emotion will make memory yield up its contents. Therefore, Jesus said, In your highest moments, when you come to the altar, when you stand in the presence of the Infinite and Eternal, when you take the shoes from your feet, remembering the place on which you stand is holy ground, then you will remember. In the silence, in the loneliness, the awestricken wonder of the spirit, when the curtains are being drawn, and God is looking down upon your heart, then we remember. That is its lustre, that is its uplifting strain of solemn music. When we stand in the death chamber and our beloved is passing from us, then we remember. Probably the place where we remember most clearly the way in which our brother has been grieved at us, is at that solemn

hour when earth meets earth, and dust touches dust, and the form we loved, or thought we loved, or professed to love, is forever taken from our sight. Then we remember.

For us the altar is specially the Cross. And we want to ask myself, and each of my hearers why is when we come near the Cross of Christ (that "we have an altar whereof they have no right to eat who serve this tabernacle"), why then do we remember? Is it not because the cross reveals, as nothing else on this earth reveals, the eternal life of God? Will you forgive me if I say—I know the metaphor is not the most complete—that in some aspects the cross seems to be God's tuning-fork set to the music of eternity suddenly placed amid the discords of earth, and it is only when we hear that pure note that we know how dissonant our lives are.

In yonder village a boy grew up, adored by the villagers, who thought his voice would surpass that of the world's greatest singers, though probably they had never heard one of them. A musician, anxious to recruit his choir, journeyed to the village and finds the boy the center of an admiring group. Certainly, the boy has a strong sweet voice; but there are many defects in it, and the quick ear of the musician detects them. He asks the boy if he will come to be trained. The parents consent, and the boy enters the musician's house, where probably he will spend some months. On the first night after his arrival the choir boys who have been trained for three or five years are there to sing, and the country lad is placed within full view of the musician's eye. At first his face bears the look of rapt expectation; he had never heard anything like that, then it flushes, the tears flow down his cheeks, and the boy sobs until the professor who desired to befriend him exclaims, "Why is this? Is it your mother or home you cry?" "No," says the boy, "I never heard singing like that. I thought I could sing; they all told me that I could sing, but if that is singing, I can never sing. Let me go home, it is useless for me to stay." It is only when he has heard the infinite beauty of perfect singing that he knows his own limitations; and it is only when you and I stand in the light of the glory of Calvary that we know what love can do—for "Herein God commendeth his love toward us, in that while we were yet sinners, Christ died for us." And to me the most wonderful thing in the love of God is that it leaves no stone unturned to win back those who are stolid and sullen. I can understand God forgiving the penitent. Human love will easily forgive those who sue for pardon; but our difficulty is to win back those whom we have grieved and offended, and driven by our hardness to enclose themselves in the ice of strong resistance. That is the difficulty, and that is where God's love surpasses ours. He is not simply good to those who are good, but to the unthankful and evil, who shut themselves up in their cells.

At the Cross, also, we remember that we have not done all we might to win others. It is the failure of our lives that hurts them most. It is not that we have been cruel or violent toward those who were dear, as men may be under the influence of drink, but that we have failed them. We have been shut up in our own self-consciousness; we have not responded, not carried a bearing face, not uplifted in our home-life. Multitude

ve grievances against us because we have not
en all we might have been in strong, chivalrous
ve. It is this that we remember.

We should not be surprised, after a vision of
e Cross, or after kneeling at the Lord's Table,
find some Christian matron get up between
e bread and wine and leave the church. And
then the pastor calls to inquire the reason, fear-
g she might be ill, she replies: "Ah, no; but I
d a little motherless sewing maid in my house!
am sure I did not understand the child, and was
ways chiding her; she thought me unkind and
it me. She drifted away. I felt I had not done
I could for that motherless girl. I went to
ek her, I brought her back to my home and
church, and she is again sheltered under my
re."

I recall a story I heard recently of one con-
verted by the grace of God after a wild life.
He urged him to join the church and take
e Lord's Supper. "No, never," he said, "at least,
t yet." He left his home and sought through
e slums of three great cities for the girl once
re and undefiled, upon whom he had laid his
inting touch, and who had drifted to the
rthiest lengths. He found her in a top attic,
rning with a consumptive fever, on a straw
llet, with no one but the woman of the house
look in on her now and again and moisten her
os. He hastened away and procured what was
ecessary for her wants. Then, as a pure
other to a pure sister, he nursed her for three
eeks until she died. But in that time he had
in her back to Christ, and she blessed and
rgave him with her dying breath. Then he
me and took the Lord's Supper. He had put
right with her, and had been forgiven, and
forgiveness opened the door for the flood
e of Christ's. Some of you will never get
ght with God till you have found the man,
oman, or child, who, if death intervened, would
o to complain to God about you, not only be-
ause of what you did, but because of what you
d not do. "I was hungered, and ye gave Me
meat; I was thirsty, and ye gave Me no drink;
was a stranger, and ye took Me not in; naked,
nd ye clothed Me not; sick and in prison, and
ye visited Me not. Then shall they answer Him
ying, Lord, when saw we Thee an hungered,
athirst, or a stranger, or naked, or sick, or
prison, and did not minister unto Thee? Then
all He answer them, saying, Verily I say unto
u, inasmuch as ye did it *not* to one of the least
these men, women, and children, whom I put
thin your reach, ye did it not to Me."

"Remember." Through this church today may
ere pass a great quickening of memory, so that
etween this morning and tonight or early to-
morrow morning you will all put things right that
e wrong; and not in this church only, for the
me is coming when judgment must begin in the
ouse of God, and He is demanding that His
urch should arise and shine, because she can-
st minister to the great needs of vast popula-
ons until every man and woman is utilizing
eir opportunities for the best interests of oth-
s; not till then will the revival for which we
e longing visit us.

II. Be Reconciled. We are not dealing with
ur forgiveness of people who kneel at your
et and ask your pardon; we are dealing with
e cases of people from whom you have to ex-

tract pardon, which is a very different thing. I
think it is in the Book of Proverbs that the Wis-
dom of the past says, "An offended brother is
harder to win than a defended city with bars."

Do you remember that poem, the dream of St.
Gerontius, which gives us that great hymn which
was Mr. Gladstone's favorite, "Praise to the Hol-
iest in the Height?" Do you remember the time
when the soul of St. Gerontius, having left its
earthly body, is passing upward in immortal ves-
ture, attended by an angel? There are some
wonderful lines where the angel tries to explain to
the soul how he had disentangled it from the
earthly coil. I am perfectly sure there are many
people, around whom a sort of coil is twisted,
which has been manufactured out of our fancied
or literal ill-treatment of them. They have mag-
nified, distorted, exaggerated; they have shut
themselves up against Christianity. "I have had
one taste of it," they say, "and am sick of it.
Never again." And they have proceeded to justi-
fy their position by saying, "There is no Christ,
no religion, no God." Many a soul has drifted in-
to Atheism, or, at least, agnosticism in conse-
quence. You have to disentwine all that. First,
there must be the honest purpose; then there
must be confession and absolute reparation. Hilde-
brand kept the emperor waiting at his gate for
three days and nights, clad in the thinnest vesture
in the icy wind, before he deigned to pardon
him, and the outraged soul will often keep us
waiting. Only the love of God can sustain us in
our quest.

One of the most successful missions of my life
originated thus. On the first night of the mission
my word was used of God until the soul of a
certain man responded, like King Richard, from
his prison cell to his minstrel, Blondin. This
man had been entrusted with a very wealthy ward,
to whom he gave five per cent of her capital,
which he had invested at seven and a half per cent.
He had considered himself perfectly justified in
appropriating the extra two and a half per cent,
and had done this for many years. That hour he
awoke to see that he had been unfaithful to his
trust. He went home, knelt before God, and
vowed that he would right the wrong. He wrote
out a check for the whole amount he had pur-
loined through the past and with interest added;
posted the note that night, so that he might not
withdraw from his purpose, and in the morning,
when he awoke, the light of the Eternal was
shining in his heart and face. That man's con-
version brought about a revival which is lingering
today in its wonderful effect.

Surely the brother who has the greatest griev-
ance, though he never reproaches us, is Christ
himself. He does not complain; he does not
break the silence; he carries our offense deep bur-
ied in his heart. It is difficult to understand how
heaven can be a perfectly happy place. To some
of us, at least, the first entrance to it will be
one of almost infinite heart-breaking regret, and
we shall want to stand in the rear of the mighty
multitude, so as to avoid the sight of his face,
marred by the addition of our ingratitude. Have
you not grieved him? And will you not go to your
great Brother, as the brothers went to Joseph,
after Jacob's death (thirty years after the time
when they sold him into Egypt), and said: "Wilt
thou forgive us for the way we treated thee?"
He wept because they remembered it; and in

the magnificent language of ancient Scripture we are told, "He nourished them, and spake to their heart." Will you not also see that the failures and sins you have committed are forgiven by God and man, then Jesus Christ shall nourish you also, and speak to your hearts.

III. Return.—"Come again." "Then come." Is it not tender? This Sermon on the Mount is full of the Gospel. "Then come." "But, Lord, I called my brother 'fool'! May my lips speak to Thee?" "Then come." "I called him 'Raca,' 'Atheist.' May I come?" "Then come." "But, Lord, the passion is hot upon me!" "Don't delay, but come. Then come." It seems as if all heaven is ringing with that message. Don't stay out in the cold. Don't count yourself to have sinned beyond hope. Don't give up! Think of those intimate relations with God you once cherished. Come, backslider! Cold-hearted Christian, come. Let the forgiveness of men be the sacrament of the forgiveness of God. Again it says "Come." Come and take that gift which thirty years ago you placed on the altar—that gift which then you meant to make so profusely to him—the gift of yourself. Forget the long years that have passed, and which gape like a gulf between that moment and this. Take up your life where you dropped it before you went astray, before you dropped the thread of obedience, became immersed in business and adopted schemes not of God. Come back to where you were in those happy, holy days, when you lived in the presence of God. You were a better man then, a nobler woman than you have been of late. This you know perfectly well. You know you have gone back; you have become materialistic, hard-fisted, worldly. Then come back. Take up the high purpose of your life where you dropped it; and then co-operate with your Redeemer by going out to redeem the world by love.

CONDITIONS FOR FEDERATION.

(Continued from page 346)

communities having a large supply of churches, not all of which are anywhere near to self-support. After making due allowance for the fact that some of these communities will probably soon grow to where they will both support, and need their own churches, I venture the prophecy that within the next twenty-five years no more than two out of five of the total number of churches in communities where such conditions prevail will come to normal self-support and to function in Christian community leadership. Some negative by-products at best, unless resource is made to other alternatives, will result. Thousands of missionary dollars that might have been fruitfully applied in more needy fields will be worse than wasted in such communities. Professed Christian churches in the attempt to speak for Christ will not be speaking for Christ because their lives of open disregard for each other will speak louder than will their teachings, creeds or even their revivals. And the outcome will be that the churches will struggle on while many people will seek their social life in more brotherly and less expensive fraternal organizations, and others, in total disregard for the churches, will care more for the saloons and the ways of sin. From 40 to 75 per cent of the people in such communities will be neither

church members nor attendants. The church not functioning in community life, will not have steady and permanent development. In the future, one church possibly may tip the balance to survive in the leadership of the community factors that remain.

3. We may mention the one-minister federation as at least a provisional alternative. The facts are that in thousands of communities all with seeming over-churching there is recognized the disease of social misdirection. Both local and denominational bodies are seeking remedy.

Let us again illustrate objectively. Essex Center, Hinesburg, Jericho Corners, Johnsbury, Putney, Westford and Weston are all parishes, not townships in every instance, in Vermont, each of which has a Baptist, a Congregational and a Methodist church. These parishes have from 400 to 1,000 people each, nearly all of whom are descendants of the best Puritan stock. Each of these 21 churches is in a struggling condition. Not more than two of these churches pay the pastors a salary, inclusive of outside aid, often as much as \$600 and parsonage. The average salary is less than \$500 per year, including the stipend. More than \$850 per year are received by the churches from outside missionary sources. In order to aid in solving the problem of ministerial support, seven or more of the pastors of the churches are at the same time pastors of other churches in other parishes. The two methods, namely, missionary aid and the circuit system may help to solve the problem of preacher support but they hinder in the solution of the more important, the central problem of Christian community leadership. They form a direct obstruction to the securing of such leadership. None of the parishes has any centralized religious leadership. The consequence is poorly paid preachers, struggling churches, parishes which economically are personally resourceful, are needy moral fields where not more than half of the people are reached and only 25 per cent of them are church members. These are evidently church-burdened communities, the golden ages of which are past and future but whose golden opportunities may be grasped soon or never. The one-minister federation of the churches in each of these hundreds of other similar parishes would seem to be an effective pathway to their religious life and power. Communities in which the same fences to the Kingdom of God do not exist must cast the first stones at these several promises of Vermont parishes.

4. Every church has two responsibilities. The first is intensive; the second, extensive. The first is its responsibility for the personal unit, the individual. The second is its responsibility for the social unit, the community. These responsibilities are not fulfilled until the two have become indivisible and every person of the entire community has reached his highest possible Christian excellence. It is also true that a Christian church in any community which has more than one church can perfectly fulfill its intensive responsibility until it consciously and officially recognizes and organizes its oneness and its extensive responsibility with that of every other Christian church within the same community.

(Continued in April)



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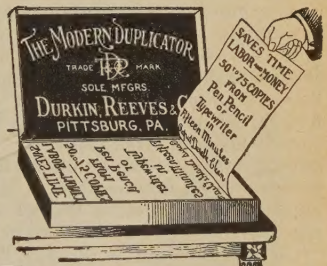
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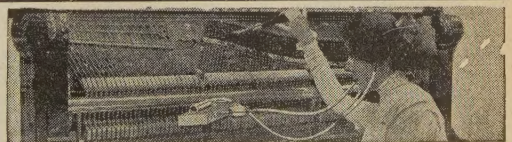
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Conditions for Federation

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CONTINUED FROM FEBRUARY EXPOSITOR.

VII.

CONDITIONS FOR FEDERATION.

In judging of the advisability of organizing the churches of a parish according to the one-minister plan, we need to notice the claims as well as the requirements of this class of work.

The one-minister federation does not claim to be the solution, but only a contribution toward the solution of the religious problems of the country. Probably 25 or more per cent of all the parishes in every state in America have but one church each. In some parts of the United States too many neighborhoods have no churches at all. Federation by parishes can have no direct application in one-church or unchurched fields. By helping, however, to re-direct the missionary resources, both personal and financial, of the great denominations into the fields of their greatest need and fruitfulness the one-minister federation may help very decidedly in advancing all rural religious uplift. If a federation in any given instance has not placed in the field ministers who, as community builders, are able in a generation at the longest, to bring the provisional arrangement to one of its normal conclusions, that federation may usually be called a failure. The sooner our churches, and the public as well, are educated to understand that the one-minister federation is not a church, a denomination of churches or any other permanent arrangement, the better. It is only a transitional hospital treatment of the difficulties to which many of our parishes, in the evolution of society, have become heir. No community can expect the superlative degree of credit for having a one-minister federation. There is more credit in avoiding a disease than in being doctored for it when it comes.

The one-minister country church federation, being especially adapted to economically and otherwise decadent communities, is an admirable means of meeting the particular needs for which it was devised. It is not intended to free a community forever from the agitation and stress of religious and moral conviction, education and growth. Being a living program and a recognized challenge to regeneration it is the direct opposite of this. In its very nature it places a wholesome emphasis upon business principles applied in the finances of country churches. Standing not as a mere preservation of the values of the churches but as the means of their conservation and development through investment it is consequently a most practicable means of getting the churches into the full exercise of their proper functions in community life. It is an unexcelled preparation for the organic union, and by this I mean the formation of one strong denominational church out of two or more local churches, where that would serve the largest and highest Christian interests. It is always a means of securing denominational efficiency. Under normal working conditions it is an actual attainment of church union.

VIII.

RESULTS OF REFUSING FEDERATION.

What are the alternatives to be considered the solution of the religious problem of small parishes, each of which has two or more churches? I mention the following programs of consequences, one of which is inevitable in every such instance.

1. If two, three or more churches of a small decadent community are about equal in strength or weakness, if they have about the same capacity for torturing cheap and half-supportive ministers, if their militant powers in relation each other about balance and if the final result is the neglect, or misdirection of community interests and resources, then these churches face extinction. At East Charlestown, Vermont, for example, the Baptist, Methodist and Universalist churches in struggling against each other for existence or the leading place in one small field finally died. When their relics were beyond resurrection in the old forms, a missionary came to East Charlestown, the community responded to his strong, vital leadership until they had organized a strong new church of an entirely different Christian denomination.

The following is an instructive report from the Secretary of the Maine Inter-denominational Commission: "In 1897 the Methodist after a formal hearing by the Commission was asked to withdraw from the town of Mexico in favor of the Free Baptists. This they did not do. Several appeals were made to the Methodist Conference, the Presiding Elder, the Bishop, without avail. The Methodists a time held the field. The Free Baptists withdrew or were crowded out. After a time, Baptists were asked to come in and take work which the Methodists had abandoned. After the Congregationalists occupied the field. The first alternative is the extinction of all churches which contend for selfish rights on equal grounds. The result should be that when the field is cleared, normal work may be established.

2. The second alternative is the survival of the stronger or strongest of rival churches. This, by hundreds of home missionary societies and responsible denominational church leaders has been considered as the ideal solution of the problem. Whether it is a happier or less expensive alternative than the one first mentioned remains a question. Let us examine some instances from the field. Early in 1910 it was reported to me that Ordway, Otero County, Colorado, had 600 people and five Protestant Evangelical churches which were receiving \$1000 annually in missionary aid. The following year similar reports from Colorado, and these can be duplicated in almost every state in the Union. Holly, Prowers County, has 500 people, three churches and \$1000 aid. Olathe, Montrose County, 400 people, four churches and \$660 aid. Big Horn, La Plata County, 300 people, six churches and \$530 aid. Fort Collins, Larimer County, 1200 people, twelve churches and \$1085 aid. Wellington, of the same county has 500 people, four churches and \$200 aid. These are all small communities.

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Mr. Harvey W. Wiley, the government's brilliant food expert, was talking about a notorious case of food adulteration.

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I was walking one morning in a meadow when I saw this little boy gathering mushrooms.

"Have you had good luck?" I asked.

"Fair," he answered, showing me his basket.

"But I gave a cry of alarm.

"Why, my lad," I said, "those are toadstools you've got. They're poison, deadly poison."

"He tipped me a reassuring wink.

"Oh, they ain't for eatin', sir," he said, "they're for sale."

SOME NEW YORK STATISTICS.

The following statements, clipped from the Tribune, show the strenuousness of the life with which the church has to do in New York City:

Every 40 minutes an immigrant arrives.

Every 3 minutes some one is arrested.

Every 6 minutes a child is born.

Every 7 minutes there is a funeral.

Every 13 minutes a couple gets married.

Every 42 minutes a new business firm starts up.

Every 48 minutes a building catches fire.

Every 48 minutes a ship leaves the harbor.

Every 51 minutes a new building is erected.

Every 1¾ hours some one is killed by accident.

Every 7 hours some one fails in business.

Every 8 hours an attempt to kill some one is made.

Every 8½ hours some couple is divorced.

Every 10 hours some one commits suicide.

Every 2 days some one is murdered.

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